على الله والمرابعة المرابعة ا

# Sacrilege

versus

# Civility

Muslim Perspectives on The Satanic Verses Affair

Edited by M.M. Ahsan and A.R. Kidwai

The Islamic Foundation

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The Arabic calligraphy on the title cover refers to the Qur'ānic verse 'And We have exalted your (the Prophet's) fame' – Al Sharh 94:4.

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# Preface to the Second Edition Acknowledgements

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It is our great pleasure to bring out the enlarged, up-to-date second dition of Sacrilage Manua Couling To edition of Sacrilege Versus Civility. To our utmost gratification, the first edition succeeded in its intended effect – representing fully the Muslim case about the issue that has profoundly affected the Muslim

Since the publication of The Satanic Verses, the UK Action community, particularly British Muslims. Committee on Islamic Affairs (UKACIA) has been consistently campaigning against sacrilege and working for suitable legislation to prevent the recurrence of offences against Islamic sanctities. In order to record the UKACIA's laudable efforts in this regard, we have included in this edition some of the UKACIA press releases in Appendix IV and extracts from the UKACIA Memorandum, 'Muslims and the Law in Multi-faith Britain - The Need for Reform' (June 1993) to the Home Secretary for the consideration of the Second Review of Race Relations Act 1976. Moreover, all the relevant events and published material of the period between the first edition (July 1991) and this second edition (June 1993) have been incorporated by way of updating the Chronology, Chapters I-V and Annotated Bibliography. Particularly, the most substantial additions have been to Chapter V 'The Muslim Argument'. The inclusion of the new material will help the readers relate the Affair to a wider,

It is our pleasant duty to thank Muslim organizations, mosques and institutions in Britain for their invaluable help and Mr. Iqbal Sacranie, Joint Convenor UKACIA, in particular, for helping us in Sacranie, Joint Convenor UNACIA, in particular, for helping us in many ways. Last, though not least, we are grateful to the readers of the first edition for their comments and their encouragement.

Muharram 1414 H

**Editors** 

#### Preface to the First Edition

This book is an attempt to place the Satanic Verses Affair in the Muslim perspective with sidelights on the variety of responses it evoked. A spate of books have already been published on the Affair, as is evident from our fairly long Bibliography. We nevertheless felt the need for an updated work documenting and analysing the Affair as Muslims see it. For, the coverage in the books published so far stops at mid- or late-1989. We, therefore planned it for publication in early 1991. This plan proved, in a sense, providential in that it enabled us to cover a significant 'twist' in the Affair - Rushdie's 'embracing' of Islam on the 24th December, 1990. We believe the discussion on this latest, unpredictable and ambivalent aspect of the Affair should make this book stand out above others. Seeking permission to reproduce some extracts, particularly from national dailies, revealed to us the other face of the much-vaunted ideal of the freedom of expression. The very champions of this freedom who had supported Rushdie with all their might in presenting a sheer distortion of Islam literally prevented us from even representing what had been published day in and day out in their newspapers and magazines. Hardly had we expected such 'thou shall not-ism' of the Liberal establishment.

This book emanates from our belief in the primacy of civility over sacrilege. To our dismay and bewilderment, we noted the voice of civility being stifled in the din and furore engendered by the literati, liberals, secularists, racists and media, each contributing its part. With passions calming down and the restoration of some semblance of sanity and reason, particularly in the media, we believe it is now time to listen and respond to the voice of

The detailed Chronology provides a synoptic account of almost all relevant events. Chapter 1, 'The Muslim Perspective', offers a dense, coherent treatment of the Affair, ranging from the sacrilegious contents of The Satanic Verses, the Muslim response to Islam. sacrilegious contents of *The Satanic Verses*, the Muslim response including the fatwa, to Rushdie's reported conversion to genesis.

Chapter 2 recapitulates. Rushdie's own poetures. including the falwi, to Rushdie's reported conversion to Island, the genesis of the genesis of the genesis of the genesic chapter 2 recapitulates Rushdie's own postures full of insights and design of The Satanic Verses apart from a piece full of insights. Chapter 2 recapitulates Rushdie's own postures on the genesis and design of *The Satanic Verses*, apart from a piece full of insights into his mind. In the fierce hattle hetween eaerilage and civility and design of *The Satanic Verses*, apart from a piece full of Insignts into his mind. In the fierce battle between Sacrilege and civility there were voices of all sorts—bustorical and abusing as well as into his mind. In the fierce battle between sacrilege and criffic there were voices of all sorts – hysterical and abusive as well as sane and rational with a single property of the same and the sa there were voices of all sorts – hysterical and abusive as well as sane and rational. With a view to recording such material in the broader context of the West wire in Laboratory and account of the West wire in Laboratory. sane and rational. With a view to recording such material in the broader context of the West vis-à-vis Islam/Muslims, a selection of writings mostly with a view to recording such material in the broader context of the West vis-à-vis Islam/Muslims, a selection broader context of the West *vis-à-vis* Islam/Muslims, a selection of writings, mostly extracts, is presented in Chapters 3 and 4 entitled In Defence of Capitanian and Muslims, a selection of writings, mostly extracts, is presented in Chapters 3. or writings, mostly extracts, is presented in Chapters 3 and 4 entitled 'In Defence of Sacrilege' and 'Voices of Civility' respectively. As already indicated the tively. As already indicated, the original plan was to include a fairly large selection of such material, particularly in Chapter 3. However, the refusal of copyright permission forced us to drop several pieces. What was published elsewhere without any qualms was deemed unsuitable for reproduction in our book by the custodians of free speech! Had this material been so 'hot' it should not have been published in the first place.

The discussion broached in Chapter 1 is resumed and elaborated by several writers in Chapter 5, 'The Muslim Argument'. It reflects the depth, range and passion of the Muslim response to the sacrilege embodied in Rushdie's work. We have tried our best to avoid the repetition of any argument but being a collection of articles some overlapping was inevitable in this Chapter. Appended to the book are several significant documents with bearings on the Affair. Another useful element of the book is an extensive and annotated bibliography of relevant material in books and journals. For obvious constraints of space we had to exclude from the Bibliography the plethora of material on the Affair in national dailies, of which some extracts are, however, quoted in Chapters 3 and 4.

Though some of the extracts reproduced in the book did require language editing, we have quoted them verbatim. The headings of excerpts in italic are our own, while the original heading is

We hope this book will help appreciate better the Muslim we nope this book win help appreciate better the fraging position on the Affair, which far from betraying any 'militancy' or 'fundamentalism' consists in their preference for civility over

Several colleagues and friends helped us in preparing this book, Several coneagues and menus neiped us in preparing time book, to whom we are extremely grateful for comments and suggestions.

#### Sacrilege versus Civility It is impossible to mention them all by name. However, we would like to record our thanks to Mr. M.H. Faruqi for going through nart of the manuscript and giving invaluable suggestions for improvements. We are also grateful to Muslim and non-Muslim Chronology friends for allowing us to reproduce their writing in part or full Our thanks are also due to Mr. Zaheeruddin, President, ICNA New York, Mrs. Motaharunnisa Omar, Madras (India), Mr publish Fkramul Haque, former editor of The Message, USA and Mr London, Salman Rushdie's The Satanic Verses Inbal Sacranie, Joint Convenor, UK Action Committee on Islamic despite its own Editorial Consultant, Affairs, for providing us with useful material. Mrs. K. Barratt 26th September, 1988 and Mr. E.R. Fox deserve our special thanks for respectively Mr. Khushwant Singh's repeated warntyping the manuscript and seeing the book through the press. ing that it would cause offence to Editors Muslims. Objectionable passages from the book brought to the attention of Muslim 3rd October, 1988 organizations, mosques, and Muslim ambassadors in the UK. Penguin officials contacted for immediate withdrawal of this offensive work 3rd-10th October. Thousands of letters and phone calls to the publisher demanding that the offensive work be withdrawn. The publisher does not reply. 5th October, 1988 The Government of India takes the lead in banning The Satanic Verses. 11th October, 1988 The UK Action Committee on Islamic Affairs, representing major Muslim organizations, mosques and scholars in the UK, formed in London in order to mobilize public opinion against this sacrilegious and unwarranted attack on The Riyadh-based World Assembly of

	-		Chronology Sri Lanka bans The Satanic Verses. Sri Lanka bans The Muslim ambassadors in Aminimation of Muslim ambassadors Minimation of Muslim ambassadors.	
			Chronos The Satante	
	Sacrilege versus Civility	-20	Sri Lanka banda Minis Muslim ambassa Minis	
	Muslim Youth, representing over 500 Muslim youth organizations the world over, condemns the offensive book and	14th December, 1988 19th December, 1988	A delegation the Birst The London call on the against to protest against	
	demands a world ban.		Verses. General gives	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
21st October, 1988	cation of <i>The Satanic Verses</i> , and calling for its withdrawal. Again, the publisher	23rd December, 1988	licher	
	pays no heed to the Muslims' demand.		over blacklists Penguin, the Puttion.	
5th November, 198	The 46-nation Organization of the Islamic Conference General Secretariat asks member states to take strong action	28th December, 1988	in accordant	<b>国际制度</b>
	against the publisher and the author if they fail to withdraw the work.	December, 1988 onwards	in protest against the publication of the	
	Bangladesh bans The Satanic Verses.		blasplicifious	THE RESERVE OF THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TWO IS NAMED IN THE PERSON NAMED IN COLUMN TWO IS NAMED IN THE PERSON NAMED IN THE PERSON NAMED IN THE PERSON N
21st November, 19	Al-Azhar, the 1,000-year-old most venerated Islamic seminary in Egypt, brands <i>The Satanic Verses</i> as blas-	14th January, 1989	Muslims in Bradford, Yorkshire (UK)	
and November 1	countries to take concerted action.		Verses in order to draw attention to their long unacknowledged protest against the blasphemous book. The media picks	A PROPERTY.
2nd November, 19	The Milanic Varian		on the event without any concern for the	E STATE OF THE PARTY OF THE PAR
24th November, 19	South Africa bans <i>The Satanic Verses</i> in response to the South African Muslims'	16th January, 1989	anguish suffered by the Muslims.	
1st December, 198			W.H. Smith, Britain's biggest book- seller, withdraws <i>The Satanic Verses</i> from sale in its shops	
77	Mr. Ken Hargreaves, MP, moves an Early Day Motion in the House of Commons, regretting the distress caused to The Commons in the UK by the publication.	1st February, 1989	Mr. D	FREE CO.
10th December, 19	88 A massis		in the state of th	<b>F375.27</b>
	A massive protest rally in London organized by the Islamic Defence Council against the publication of <i>The Satanic</i>	12th February	the British Muslims to join (the	
	10	-ary, 1989	Ten peaceful	The Many
			Ien peaceful Muslim protesters in Islamabad (Pakistan) shot dead by the Pakistan police outside the US Embassy.	E389.64
			11 Embassy.	

	- Aller San Control of the Control o		Chronology Muslims American he publica-
13th February, 1989 14th February, 1989 15th February, 1989	Public demonstrations against the book held in almost all major towns in Pakistan.  Five Muslim protesters killed and others injured in Srinagar, Kashmir, India.  Ayatollah Khomeini proclaims that Salman Rushdie, being an apostate, deserves the death penalty.  Big demonstrations outside the British Embassy in Tehran. Iran blacklists all Penguin/Viking publications. Rushdie goes into hiding.  Rushdie issues a non-apology purport-instance where Mark.	26th February, 1989 27th February, 1989 1st March 1989 3rd March, 1989	Thousands of Alba protest in New York against the Satanic Verses.  Thousands of Alba against the Protest against The Satanic Verses in Dhaka (Bangladesh). About 100 people injured when the police open fire on the procession.
71d Est	the world are genuinely distressed by the publication of <i>The Satanic Verses</i> .' Yet there is no word about the withdrawal of the offensive book.		Mrs. Thatcher, the British Prime Minister and Sir Geoffrey Howe, the Foreign Secretary, concede that <i>The Satanic Verses</i> is 'offensive'.
21st February, 1989 23rd February, 1989	Iran withdraws ambassadors from the EEC countries.	4th March, 1989	A big protest rally against <i>The Satanic Verses</i> in Istanbul, Turkey.
-7,1209	WCXR-FM, a radio station outside Washington, DC withdraws albums by Yusuf Islam, the former pop singer, and decides not to play them in 6	7th March, 1989	Thailand bans The Satanic Verses.
	Satanic Verses.	13th March, 1989	Tanzania bans The Satanic Verses.
24th February, 1989	Cardinal Albert Decourtray, Head of the French Roman Catholic Church, remarks on the publication of <i>The Satanic Verses:</i> 'Once again believers have been offended in their faith.'  Bombay police open fire on a peaceful Muslim procession, killing at least 13.		Indonesia bans The Satanic Verses.  Singapore bans The Satanic Verses.  The Organization of Islamic Conference (OIC) in Riyadh (Saudi Arabia) resolves to ban Penguin publications in 45 bany's refusal to withdraw the offensive

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	The same of the sa		Chronology  Minister of Minist
			Mr. John Home Jissues confidifficul-
	Sacrilege versus Civility	200	State at the slims on speaks of legal
17th March	A massive demonstration by the Sudan- ese Muslims in Khartoum against <i>The</i> Satanic Verses.	4th July, 1989	wich Must lams III - saffer
22nd March	decides not to publish The		anch edition of
28th March	A delegation of Tehrik Tahaffuzi- Namoos-i-Risalat, Action Committee in	28th July, 1989	The UK Action Committee,  The UK Action A National Petition to a to launch a National Petition to the committee,  The UK Action Committee,  The UK A
	presents a memorandum to the British Foreign Secretary for banning the blas- phemous book.	July, 1989	the House of Comme Verses. revulsion at The Satanic Verses.
1st April, 19	keynote address, Dr. Kalim Siddiqui, Director, Muslim Institute, defends the	1st August, 1989	The Blasphemous Banquet, its Pro-
27111	fatwā and outlines the implications of the Rushdie affair for Muslims in Britain.		which attacks rengie and is late leader
27th May, 19	Muslims organized by the British Muslim Action Front in London in protest	11th September, 1989	Ayatollah Khomeini.  The UMO Conference considers the
	against the blasphemous book.	Tim septemoer, 1707	continued publication of The Satania
29th May, 198	The Satanic Verses.		Verses as the most important issue facing British Muslims, Mr. Neil Thorne, Con
15th June, 198	Chezuela bans The Satania Vancas		servative MP, calls for the book to be withdrawn.
17th June, 198		20.1.0	
	The Bradford Council of Mosques charts out a 10-point action programme against the publisher and the blasphemous book.	30th September, 1989	Mr. Ahmad Deedat, the South African Muslim scholar, holds a week-long
20th June, 1989	The British High Court grant the		mesting Verses. He add
	an earlier court ruling in March, refus- ing to issue summonses for a private prosecution.	20th October, 1989	London. Birmingham and
	14		A Harris Poll conducted for BBC Television shows that four out of five British
			15

June-October, 198 16th December, 198 8th-12th January, 1990	towns.  The Association of Sunni Muslims reaffirms its determination to continue the campaign until <i>The Satanic Verses</i> is withdrawn.  Muslims at 1,000 mosques in the UK raise their hands in a 'show of solidarity' for their campaign against <i>The Satanic Verses</i> .  British Muslims representing all parts of the country conduct a 5-day vigil outside Penguin/Viking offices. London, A	5th February, 1990 7th February, 1990 10th February, 1990 16th February, 1990	Rushdie presses Penguin/Viking The Penguin/Viking T
21st January, 1990  3rd February, 1990  4th February, 1990	letter stating their demands delivered to Penguin. As in the past, Penguin refuses to consider any of these demands.  A representative meeting of 200 Muslim community leaders, held in Coventry, organized by the International Muslims Organization, resolves to conduct a united campaign against the blasphemous book.  UMO Winter Conference held in Gwent (Wales) presses for extension of the blasphemy law to cover Islam.  Writing a long, malicious piece, 'In Good Faith', in The Independent, Rushdie claims that he has never been a Muslim.	27th February, 1990 6th March, 1990 9th April, 1990	their lives in February 19 testing against the publication of The Satanic Verses.  The Council for the British Muslim Action Front argues in the London High Court for equality in law. It is pointed out also that the demonstrations against The Satanic Verses have already cost 30 Muslim lives in different parts of the world.  Lord Hutchinson and Lord Harris urge lims for their protests over The Satanic  The Queen's Bench Divisional Court, act 1986, dismisses the British Muslims'  17

	200 April 1990 200 April 1990 300 May 1990 300 July 1990 300 July 1990 Mc August, 1990	application for issuing a cummons application for issuing a publisher of against Penguin/Viking, publisher of against Penguin/Viking, publisher of against Verzes for causing public disorder.  The British Muslim Action Front seeks beeve to appeal to the House of Lords beeve to appeal to the House of Lords beeve protecting Islam against blasphermy.  Rushdie, speaking on BBC Radio 4, expresses surprise that no Muslim has been prosecuted for 'threats against him'.  According to a Gallup Poll, published in The Daily Telegraph, the majority of respondents say that Rushdie should apologize.  A group of Conservative MPs call on Rushdie to compromise.  The High Court refuses British Muslims leave to appeal to the House of Lords against the judgement that the law of blasphemy applies only to Christianity.  The Muslim Institute holds a conference on London on the Rushdie Affair.  The 19th Islamic Foreign Ministers Conference meeting in Cairo adopts a mandatory resolution calling on all member states to take all necessary signing the publisher of The Satanic Peace, and its holding company, In a concil.	inoct, 1990	In an ITV programme Rushdie speaks of his experiences during the last 18 of his experiences with Muslim claim of his negotiations with Muslim claim of his negotiations with Muslim sof the world, they insist they will continue their campaign until these demands are met.  Rushdie claims to have 'embraced' Islam in the presence of the Egyptian officials. He says he will not publish the paperback edition of The Satanic Verses or permit its translation into other languages while any risk of further  British Muslim leaders cautiously greet and demand the immediate withdrawal	
	nd August, 1990	segment st sometime Canchone	, 1990	of the hardback edition.  The Iranian supreme leader, Avataly	
7		18		against Rushdie, reaffirms the fatwā pronounced by Imam Khomeini is irre-	MAN
				19	

until the book is totally withdrawn, an unqualified apology tendered to the Muslims and payment of damages made According towards Challes Is a press statement, Shaikh Jamai to an Islamic charity. Speaking on BBC Radio 4's Sunday Manna, who was present at Rushdie's Programme, Rushdie goes back on his morning with Egyptian officials, refutes earlier pledge, made at the time of his Rushdic's claim that the book is not affirmation of Islam on 24th December, offensive. He again urges Rushdie to 31st December, 1990 withdraw the hardback edition of the not to publish the paperback edition or further translations of The Satanic sacrilegious book Verses and says that 'these would go The UK Action Committee on Islamic Affairs holds that Rushdie has not ahead when it could happen safely'. addressed the central issue of the total withdrawal of the offensive book and Rushdie claims to have received blesssays that it is his 'religious duty' to do so ings from the Egyptian officials and in a genuine spirit of repentance for the scholars and an invitation to meet offence caused. Shaikh Gad el-Haq Ali Gad el-Haq, the In his article 'Why I have Embraced 28th December, 1990 Grand Shaikh of al-Azhar in Cairo. Islam' (The Times), Rushdie insists that The Satanic Verses will not be totally An Egyptian government spokesman withdrawn for he cannot betray his readers and that it is not a deliberate 1st January, 1991 refutes Rushdie's claim of having been insult to Islam. Once again he states that invited to Egypt as 'absolutely without the Egyptian scholars did not regard his book as offensive. foundation'. 29th December, 1990 Members of the UK Action Committee 4th January, 1991 Francis Bennion, the author, barrister, on Islamic Affairs, representing major former Oxford University law lecturer Muslim organizations, institutions and and one of the prominent members of scholars, in a press conference at the the Committee of writers and human Islamic Cultural Centre, London view rights campaign supporting Salman the latest attempt by Rushdie to 'em-Rushdie, dissociates himself from the brace' Islam as an apparent ploy to get novelist saying he was 'not worth him 'off the hook'. They believe that he defending'. Several other members of has taken no steps to suggest that his the committee such as Arnold Wesker, conversion to Islam is genuine and that he is not seriously committed to removing the playwright, are also reported to have the offence being perpetrated through been angry and disappointed at the the continued publication and circulareported conversion of the author to tion of the sacrilegious book worldwide. Islam and the temporary stoppage of the They vow to continue their campaign publication of the paperback edition of 20 21

		The second second second second second		
	- Andrewson and the second		Chronology  Chronology  Hitoshi Igarashi, the Japanese translator, translator, translator, translator, translator, translator, translator, the Italian translator, the July.	
	200		Chronology  Chronology  Hitoshi Igarashi, the Japanese translator,  stabbed to death.  Hitoshi Igarashi, the Japanese translator,  of The Satanic Verses is stabbed to death.  Italian translator,  of The Capriloo, the Italian translator,  of The Capriloo, the Italian translator,  of The Capriloo, the Italian translator,  of the Capriloo the motive nor the motive nor the motive peither the motive established.	
6th January, 1991	Catanic Verses and the basis of a serious	14th July, 1951	survives a similar the motive survives neither the However, neither the attackers has been establidentity of the attackers has been establidential to the attackers have been established to th	
	analysis and discussion to the families of make a contribution to the families of those killed in protest demonstrations those killed in protest demonstrations against his sacrilegious book in 1989 'if a fund were set up'.		Invited by his friends, Rusher ing that the Columbia University, reassuring the the Columbia University, reassuring the has no regrets about writing the novel he has no regrets about writing the novel he has no regrets about writing the novel has no regrets about writing the novel has no regrets about writing that the columbia to th	中的大
17th January, 1991	In an interview with Akbar S. Ahmad ( <i>The Guardian</i> , 17th January), Rushdie once again evades the real issue of the withdrawal of the offensive book by offering three ingenious 'reasons'. He wants to meet the members of the UK Action Committee on Islamic Affairs to 'talk about it'.	26th March, 1992	Paperback edition of <i>The Satanic Verses</i> Paperback edition of <i>The Satanic Verses</i> brought out by a consortium of publish- brought out by a consortium of publish- gers, goes on sale in Britain amid strong ers, goes on sale in Britain amid st	
23rd January, 1991	Mrs. Angela Rumbold, Home Office Minister, meets the delegation of the UK Action Committee on Islamic Affairs and discusses the government's move 'to find a way forward' about legal provisions for protecting religious sensitivities.	10th September, 1992	In its statutory review report the Commission for Racial Equality brands the existing blasphemy law as discriminatory and calls for the offence of religious	
11th February, 1991	The Oxford University Press drops the plan for inclusion in a forthcoming English language teaching book, a 'too sensitive' and offensive passage from Rushdie's earlier novel, Midnight's Children.	12th May, 1993	John Major, British Prime Minister, meets Rushdie amid strong protest by some Tory MPs and British Muslims.	MAK)
14th February, 1991	Following the recent resumption of diplomatic relations between Iran and the UK and Rushdie's reported embracing of Islam, there was a general expectation in the West that the fatwā would be lifted on its second anniversary. The Iranian religious authorities, however, reaffirmed the fatwā.	18th June, 1993	An Istanbul prosecutor files a lawsuit against the editor of the Turkish daily Aydinlik for publishing extracts from The Satanic Verses, the import and publication of which is banned in Turkey. The issues of the newer than the service of the new than the service of the ser	
	22		the court order. The prosecutor	
			23	

demanded a prison term totalling two and a half years.

2nd July, 1993

Some 40 people die through inhaling smoke when a protest demonstration against the presence of Aziz Nesin, the Turkish translator of the sacrilegious book in a Sivas hotel got out of control Aziz Nesin and his friends had gathered in Sivas to pay tribute to a 16th-century heretic, Abdal Sultan, executed during the Ottoman period. Nesin was also reported to have told the meeting that 'the reign of the 1,000-year old Qur'an is

Turkish Interior Minister Mehmet Gazioglu rebuked Nesin for his 'negative and provocative statements against the government and against the faith and belief of the people'. An official spokesman said they will take legal action after studying the text of Aziz Nesin's speech.

The author of The Satanic Verses admitted for the first time that he was being 'used' as a pawn in a wider game. However, he called on the G-7 industrialized nations' summit in Tokyo to 'confront' 'terrorist action' against him and

The Islamic Society Grizedale College Lancaster University Lancaster LA1 4YW

CHAPTER 1

# The Muslim Perspective

Perhaps no other book has ever caused so much anger, fury and revulsion amongst Muslims the world over as the publication by Viking/Penguin in September 1988 of Salman Rushdie's The Satanic Verses. No other book has been used in the same way as The Satanic Verses has as a pretext to launch an attack against Islam and the Muslim community in the West. Indeed, no other book has caused so many deaths and injuries in the Muslim world as this outrageous publication. And, no book has caused so much misunderstanding and hostility against Islam in the West as The Satanic Verses. What should have been seen as a simple issue of blasphemy and profanity has been turned into a clash between Muslim and Western liberal culture. Ironically, instead of trying to understand the offence The Satanic Verses has caused to Islam and Muslims and instead of listening to authentic Muslim points of view, the entire establishment in the West, with a few exceptions, has turned against Islam and hounded the Muslim community with all its might and contempt. What should have been seen as a genuine Muslim reaction of anger and protest has been misdirected to issues of freedom of expression and censor-

Once again the media has taken its revenge on Islam, turning the victims into criminals, the oppressed into oppressors, the innocent into the guilty. A smokescreen of confusion, vilification and malice was created in an effort to mislead the people and to scare Muslims into submission. Hardly anyone tried to understand why Muslims reacted so angrily to the book's publication, why why Muslims reacted so anging to the book's Phoneation, why there were so many demonstrations and protests, why more than there were so many demonstrations and Piotests, why more than 20 people in India and Pakistan gave their lives and scores more

sustained serious injuries, why Imam Khomeini issued the fatwa. sustained serious injuries, why finance with Britain and then had why Iran broke off diplomatic relations with Britain and then had why Iran broke on appointance related to the European community to face the indignation and hostility of the European community. to face the indignation and most of the indignation and in

In this essay, we snan adempt to the further assess why the tive on the Rushdie affair. We shall further assess why the tive on the Rusnote attail. When the anger of the Muslim publication of this flower production community launched and community, examine how the Muslim community launched and community, examine now the sustained their campaign against the book and with what consequ-

#### The British Muslim Campaign

Although several reviews appeared in leading British newspapers soon after the book's publication and the author himself explained some of its contents on the BBC Network East programme, it was not until late September that the Muslim community in Britain came to appreciate fully the blasphemous nature of the work. It was Rushdie's interview with India Today (15th September 1988) that alerted and shocked the Muslim community in India. It was they who launched the first movement to have the book banned in their own country and it was their efforts which turned the book into an international issue. Soon the news had travelled to Britain, sending a shock-wave of revulsion and indignation among rank and file Muslims up and down the country. The Muslim community's first reaction was one of disbelief, seeing this as yet another literary attack on Islam in the tradition of the Orientalists and their medieval predecessors. But disbelief turned to dismay and outrage when it was seen through the excerpts circulated by Muslim organizations in Britain and India that The Satanic Verses was a deliberate attempt to malign and ridicule Islam and Muslim belief and practices in the most foul and vulgar manner. There is no precedent for this in modern literature no matter what the language of publication. Overwhelmed with pain, outrage and anger, the leaders of the Muslim community assembled at the Islamic Cultural Centre to discuss how they should react to this fitna (outrageous issue) and what action they sould react to this fitna (outrageous issue) and what action they could possibly take to redress their pain and grief occasioned by the book's publication. With one voice and with an extreme sense of urgency on 11th October 1988 the 'UK Action Committee on Late the Action Committee on Islamic Affairs' was formed to combat the

fina and to guide the Muslim community in their efforts to express their anger and hurt. through democratic means and to ensure fina and to guide the Muslim community in their efforts to express their anger and hurt, through democratic means, and to their anger and hurt, through democratic means, the law that their protest stayed within the framework of the law. their anger and hurt, through democratic means, and to that their protest stayed within the framework of the law. and their protest stayed within the framework of the law.

An appeal was made to the Muslim community to vehemently to vehemently to the management of the substantian of the substantia An appear was made to the Muslim community to venements, protest against the publication of the book through telephone calls and representations. protest against the publication of the book through letters, telephone calls and representations to the publishers, the author and the British government decomplishers. telephone calls and representations to the publishers, the authorand the British government demanding that the book be with-drawn from circulation that a sublice color than the book be with-

drawn from circulation, that a public apology be made, in any pledge he given that the hook would not be supplied to the property of the prope pledge be given that the book would not be republished in any form or language and that compensation be made for injuring the feelings of Muslims the world over. A signature campaign outlining the four-point demand was launched and some 60,000 signatures were submitted to Viking/Penguin urging them to realize their 'mistake' and to take the necessary measures to redress the Muslims' grievances. For a few days, Viking/Penguin's telephone exchange was jammed by Muslim protesters and thousands of letters of protest were sent to their headquarters. An attempt was made to meet Peter Meyer, Penguin's Managing Director and the man behind the book's publication, but to no avail. The publisher's delayed response was arrogant in the extreme, with no appreciation of the extent of the injury to Muslims' feelings. To add insult to injury they also announced that they planned to translate and publish the book in at least nine other languages. Penguin continued to refuse to see any Muslim delegation on the issue and meanwhile the book had earned great acclaim from the literati in the West and was nominated for the prestigious Booker Prize. Naturally, Muslim frustration, bewilderment and anger intensified with the continuing insensibility of both the publishers and the British government. But the Muslim community resolved to steadfastly continue its campaign.

## Islam and Freedom of Expression

Islam has neither advocated the suppression of freedom of expression nor encouraged censorship of healthy and useful material. Indeed, its historians and scholars have built up a unique tradition of recording knowledge, provided it came through a sound chain of authority. Had Islam wanted to censor materials or suppress information, malicious stories like the so-called or suppress mormation, manicious stories in the early

Muslim writings of Tabari or Ibn Sa'd. The stand which Muslims Muslim writings of Tabari or 1011 Sa u. The Static writeri Muslims have taken over the publication of Rushdie's novel is not one have taken over the publication of Rushiele's nover is not one which seeks to suppress freedom of expression but rather one which seeks to suppress freedom of expression out rather one which refuses to give licence for such abuse, ridicule and vulgar which refuses to give licence for such additional formal and vulgar attack on Islam and on the values which Muslims hold sacred and

regard dearer than their lives and properties. regard dearer than their lives also purposed the regard dearer than their lives also purposed that their nor Muslims are not angry because Rushdie has criticized Islam nor Muslims are not angry occasion that the presented an academic refutation of some of its beliefs that he presented an academic retailed of the Oellefs and practices which non-Muslim scholars, Orientalists, have been and practices which held because he has deliberately blasphemed doing for centuries but declared the laboratory of against Islam and skilfully disguised this abuse in the form of a against Islam and skillding disgraded mind. He not only abused dream, a fictional dream, of a deranged mind. He not only abused the Qur'an, the Prophet, his Companions, his wives, but also the Prophet Abraham, the Patriarch common to Islam, Christianity and Judaism, the Hindus, the Sikhs and in so doing did not spare the Queen, the British Prime Minister and white women in general. The iniquitous four-letter word has been used so profusely that it occurs more than fifty times in the book, and other derisive and offensive remarks appear page after page. It is for this reason that Muslims consider Rushdie's book a piece of the most profane literature - a religious pornography. The list of offensive sentences and ideas recorded in the book is so long that to record and analyse them properly would amount to writing a book the size of Rushdie's own. It will be sufficient to discuss some of the most flagrant insinuations, innuendoes and abuses hurled against the Prophet, some of Islam's institutions and some of its per-

#### The Sacrilege of The Satanic Verses

Very few people realize that the name 'Satanic Verses' however innocent it may seem, is itself a great blasphemy, a sacrilege asserting that the Qur'an is not immune from external manipulation and interpolation as God has proclaimed but that it was influenced and manipulated by Satan. The accusation cuts at the very root of Muslim belief that the Qur'an is the unique revelation of God preserved in the same language and diction as was revealed to the Prophet through the agency of the Angel Gabriel 1400 years ago, unalloyed by any interpolation, change or editing.

The malicious story of the 'Satanic Verses' was initiated by

Orientalists on the basis of a misleading account of Gharaniq Orientalists on the basis of a misleading account of Gharanty to have al-'Ulā (the high-soaring ones) which Satan is alleged to have one's al-'Ulā (the high-soaring ones) which Satan is alleged to have one of the Our'an ones of the Sara al-Naim al-Ulā (the high-soaring ones) which Satan is alleged to nave unserted in Sūra al-Najm, the 53rd chapter of the According to this preposterous story—the Prophet was uppelled to nave inserted in Sūra al-Najm, the 53rd chapter of the Qur all.

According to this preposterous story, the Prophet was unable to detect the Satania manifestation. According to this preposterous story, the Prophet was unable to detect the Satanic manipulation and so recited the 'Satanic Verses' detect the Satanic manipulation and so recited the Satanic verses in his prayers for days, if not months, without realizing their Satanic origin. This continuation is the satanic origin. in his prayers for days, if not months, without realizing their Satanic origin. This continued until the Angel Gabriel came, the grant of the province results of the province Satanic origin. This continued until the Angel Gabrier came the evening, rebuked the Prophet for his mistake, and changed the satanic verses for sylling, reduked the Prophet for his mistake, and changed the story satanic verses for more appropriate ones. 2 As part of the story was mentioned in the earliest books of Muslim history such as those by Ibn Sa'd and Tabari, non-Muslim scholars such as Nöldeke, Muir and Watt have taken great relish in narrating the story with their usual embellishments, malice and innuendoes. However, most discerning scholars, both past and present, such as Ibn Ishāq, Ibn Hishām, Ibn Kathīr, al-Rāzī, al-Qurṭubī, Mawdudi, Sayyid Quib and Haikal, have exposed the false nature of the story and regard it as a preposterous and malicious fabrication designed to cast serious doubt on the authenticity of the Qur'an and its message. Some Western scholars, such as the Italian Caetani and the Briton John Burton, have also regarded the story as pure fabrication and without foundation. Ordinary readers in the West who have no knowledge about the story do not realize that Rushdie by naming his novel The Satanic Verses has tried to kill, as it were, two birds with one stone - firstly, to discredit the Prophet and secondly, to make Muslims question their belief in the authenticity of the Qur'an, and so undermine the very basis of Islam. It needs an ingenious but malicious mind like that of Rushdie's to conjure up a plot like this!

## Abuse against the Prophet's Companions (Ṣaḥāba)

Rushdie not only plants the outrageous story of the Satanic Verses in his novel but brands one of the greatest and most beloved Companions of the Prophet, Salman the Persian, as a cheat and a manipulator of the Qur'anic revelations, despite the fact that Salman was neither an Arab nor a scribe as he embraced fact that Salman was neutrer an Arab not a series as its children lislam not in Makka but in Madina. According to Rushdie, the Prophet not only failed to realize Salman's initial manipulation Prophet not only lancu to realize samilar s initial manipulation but also approved the interpolations in good faith. This disgusted but also approved the interpolations in good faith. This disgusted Salman and made him forsake not only the Prophet but also Islam

itself. This is how Rushdie builds up the scenario: elf. This is now received.

Little things at first. If Mahound recited a verse in which Little things at first. If Mallound rection a verse in which God was described as all-hearing, all-knowing, I would write, God was described as all-nearing, un-knowing, I would write, all-wise. Here's the point: Mahound did not

notice the alterations. So there I was, actually writing the notice the alterauous. So there are notice the alterauous, writing the Book, or re-writing, anyway, polluting the word of God with

my own protane tanguage.
So the next time I changed a bigger thing. He said Christian, I wrote down Jew. He'd notice that, surely; how could he I wrote down Jen. The he chapter he nodded and thanked not? But when I read him the chapter he nodded and thanked me politely, and I went out of his tent with tears in my eyes (pp. 367-8).

Disillusioned with the Prophet and Islamic Shari'a, so asserts Rushdie, Salman the Persian became an apostate, went back to the hedonistic metropolis of Jāhiliyya and launched a bitter ideological assault on Islam. For example, Rushdie asserts that Salman narrated his experience with the Prophet to the anti-Islamic poet Baal, saying: 'Mahound had no time for scruples . . . no qualms about ends and means' that 'the closer you are to a conjurer, the easier to spot the trick' (p. 363) and again Mahound 'laid down the law and the angel would confirm it afterwards' (p. 365). Rushdie regards the rules of Islamic law as 'revelations of convenience' (p. 365) with bizarre and obnoxious statements like 'sodomy and the missionary position were approved of by the archangel, whereas the forbidden postures included all those in which the female was on top' (p. 364). What further proof do we need of a deranged and perverted mind!

Another leading Companion and the first Muezzin of Islam, Bilal the Abyssinian, has been abused as 'scum', 'an enormous black monster, this one, with a voice to match his size' (p. 101) -an abuse of monstrous proportions indeed! Rushdie abuses other Companions of the Prophet, Khalid, Bilal and Salman, as 'this trinity of scum', 'that bunch of riff-raff' (p. 101), 'stupid drunk' (p. 117), 'those goons and - those f... clowns' (p. 101).

## Abuse against the Prophet Muḥammad (peace be upon him)

The worst target of Rushdie's invective and gratuitous attack is the Prophet Muhammad (peace be upon him) himself. Not only is the Prophet depicted as incapable of distinguishing between he has revelation from an Angel and incapation from the Devil he has is the Prophet depicted as incapable of distinguishing between revelation from an Angel and inspiration from the Mahaund also been presented as a devil incarnate the Mahaund revelation from an Angel and inspiration from the Devil, he nas Our Angel and inspiration from the Mahound. Our also been presented as a devil incarnate, derides Rushdie Mahoundain-climbing prophet-motivated solitary. also been presented as a devil incarnate, the Mahound. Our derides Rushdie, mountain-climbing, prophet-motivated solitary, the Devil's sunonymisto be the medieval baby-frightener the Devil's sunonymisto be the medieval baby-frightener. mountain-climbing, prophet-motivated solitary, derides Kushrue, is to be the medieval baby-frightener, the Devil's synonym.

Mahound' (p. 03) The deliberation of the medieval baby-frightener of the medieval baby-frightener. 'is to be the medieval baby-frightener, the Devil's synonyme.

Mahound' (p. 93). The deliberate use of the medieval stereotype. Mahound (p. 93). The deliberate use of the medieval stereotype for the Prophet Muhammad (peace be upon him) whom Muslims love and reverse more than the lor the Prophet Muhammad (peace be upon him) whom iviushing love and revere more than their parents and their own selves is not only highly propagation. not only highly provocative, but derogatory in the extreme and without justification. The exists of the control without justification. The epithet 'Mahound' and its different variants in medieval times were used by Christian clerics to deride the Prophet who was accused of being an impostor, an anti-Christ, a devil and a licentious person who used the wives of other men to satisfy his lust and who brought revelations to justify his

Rushdie further ridicules the Prophet, deriding him as 'the businessman-turned-prophet, Mahound, is founding one of the world's great religions; and . . . There is a voice whispering in his ear: 'what kind of idea are you? Man-or-mouse?' (p. 95). He is also alleged to have said: 'writers and whores, I see no difference here' (p. 392). At another place the Prophet is accused of lying naked and unconscious in the tent of Hind with a 'bursting headache'. Hind 'sits close to him on the bed . . . and strokes his chest' (pp. 119-21). When he asked Hind how he happened to be there. Hind answered: 'I was walking the city streets last night, masked, to see the festivities, and what should I stumble over but your unconscious body? Like a drunk in the gutter, Mahound. I sent my servants for a litter and brought you home' (p. 120).

In another sensuous scene, Hind is shown licking the Prophet's feet 'in excessive, sensual adoration' (p. 374). The Prophet is also described as wrestling with Gibreel in the cave stark naked, with a vivid and intimate description (p. 122). The Prophet has not only been called 'a small bastard' but a debauchee, who, after the death of his wife, slept with so many women that 'they turned his beard half-white in a year' (p. 366). Rushdie further derides the Prophet, saying: 'He went for mothers and daughters, think of his Propnet, saying. The work to include a substitution of the saying and then Ayesha: too old and too young, his two loves. He didn't like to pick on someone his own size' (p. 366). There are several other offensive and obscene remarks about the Prophet, not even sparing the four-letter word (pp. 366; 367; 381; 386).

It is true that the Prophet's contemporary arch-enemies, the It is true that the Propiner's contemporary and the renembers, the polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of Makka, called him a liar, said he was possessed of polytheists of the polytheists of the polytheists of the polytheist of polytheists of Makka, canculating a many state possessed of Jinn and insane and that the medieval Christian detractors applied Jinn and insane and that the medieval Rushdie with his observed birm, but Rushdie with his observed. Jinn and insane and that the incure var constant detractors applied all sorts of abusive epithets to him, but Rushdie with his obscenity, all sorts of abusive epithets to him, but Rushdie with his obscenity, all sorts of abusive epithets to finit, our reasonate with this coscenity, vulgarity and the intensity of his hatred has surpassed them all, vulgarity and the intensity of his native has surpassed them all.

One wonders whether these vulgar attacks on the life of the One wonders whether these values to rewrite history, albeit from a Beloved Prophet are an attempt to rewrite history, albeit from a Beloved Propnet are all attempts to a secular perspective, as he has claimed in one of his earlier secular perspective, as he has carried to injure Muslims' interviews, or whether it is a deliberate effort to injure Muslims' interviews, or whether to violence and desperate reactions. Rushdie must have known that a malicious story published in a Rushdie must have known and Bangalore newspaper, The Deccan Herald, in December 1986. Bangaiore newspaper, the entitled 'Muhammad the Idiot' with no direct reference to the Prophet caused widespread violence and riots resulting in the death of some 50 people in India. The mere fact that the name Muhammad was used in the fiction for the deaf mute boy and he was further called an idiot was enough to rouse the feelings of ordinary Muslims who overwhelmed with anger and outrage did not hesitate to sacrifice their lives in order to protect the dignity and honour of the Prophet. Rushdie should also know that in India again, as early as 1924, the person responsible for publishing a blasphemous and provocative book in Urdu entitled Rangīla Rasūl (The Licentious Prophet) was murdered in the courtroom by an illiterate Muslim, Ghazi Ilmuddin, who sacrificed his life to save the honour of the Prophet and who proudly embraced a death sentence issued by the then British administration.<sup>3</sup>

Rushdie should also have known that some 50 years ago, when the British historian, H.G. Wells, depicted an unflattering portrait of the Prophet in his Short History of the World (originally published in 1922 and reprinted by Penguin in 1946) not in any way comparable to Rushdie's blasphemy, it occasioned great fury and resentment in the Muslim world. Protest rallies were held not only in London but in Kenya (Mombasa, Nairobi) and Uganda (Kampala) and demands were made to ban it throughout the British Empire. Muslims, as James Piscatori<sup>4</sup> informs us, 'demanded the severe punishment of the author for offending the religious sensibilities of millions of British subjects, and otherwise peaceful people'. The Muslims' anger did not subside until Lord Zetland, the then Secretary of State for India, expressed regrets at the injury caused to Muslims by the publication of the book.

It is no wonder that with the publication of Rushdie's offensive It is no wonder that with the publication of Rushdie's Offensive and outrageous book, Muslims all over the world became outraged and showed their anger through protect march of the publication of Rushdie's Offensive and showed their anger through protect march of the publication of Rushdie's Offensive and State of Theorem of State of Theorem of Theorem of State of Theorem of State of Theorem of Theore and outrageous book, Muslims all over the world became outraged and showed their anger through protest marches and demonstrations. The governments of Pakietan and India unfortunately and snowed their anger through protest marches and demonstrations. The governments of Pakistan and India unfortunately nanicked and handled the circuit of the contract of the nons. The governments of Pakistan and India unifortunately panicked and handled the situation with the utmost inefficiency and brutality. The police panicked and handled the situation with the utmost members, and brutality. The police opened fire on unarmed demonstrators, and caused the unpercentage of the unperce and brutality. The police opened fire on unarmed demonstrations, and caused the unnecessary and unfortunate deaths of over 20 neonle (at least 7 in July 2012). and caused the unnecessary and unfortunate deaths of over 20 people (at least 7 in Islamabad, 2 in Srinagar, and 13 in Rushdie's own birthplace. Rombon and initial control of the control people (at least / in Islamapad, 2 in Stinagar, and 13 iii Rushele 3 own birthplace, Bombay) and injury to hundreds more. Despite this, Muslims still regard this as a small price of the still regard the still reg this, Muslims still regard this as a small price if their martyrdom can bring the filma to an end. But it has been proved beyond any doubt that to the British government and the publishers of Rushdie's work the life of the blasphemer is more important and sacred than the lives of these people.

## Abuse against the Prophet's Family

Rushdie not only reviles the Prophet in the most vulgar ways, but also portrays the Prophet's wives in the most shameful and indecent manner. The Prophet's wives, according to Qur'anic parlance, are the 'Mothers of the Faithful' and are respected by Muslims in the same way that the Prophet is revered. By calling the brothel a 'curtain' and locating it in the Ka'ba, Rushdie on the one hand, ridicules the Islamic tradition of Hijāb (Muslim women's dress) and on the other, defiles the sanctity of the Ka'ba, the House of God, the symbol of Muslim unity, towards which Muslims the world over face in their five daily prayers. Rushdie compounds the blasphemy by giving the prostitutes the names of the Prophet's wives. This is how Rushdie pours out his venom against the Prophet's family and how, one by one, he abuses the

When the news got around Jahilia that the whores of The Curtain had each assumed the identity of one of Mahound's wives, the clandestine excitement of the city's males was intense . . . The fifteen-year-old whore 'Ayesha' was the most popular with the paying public, just as her namesake was with Mahound . . . The oldest, fattest whore, who had taken the name of 'Sawdah', would tell her visitors – and she had plenty, many of the men of Jahilia seeking her out for her maternal and also grateful charms - the story of how

Mahound had married her and Ayesha, on the same day, Mahound had married net and expedit, the same day, when Ayesha was just a child. . . . The whore 'Hafsah' grew as hot-tempered as her names are alliances in the brothel came into the spirit of their roles the alliances in the brothel came into the spirit of their roles the animines in the profile came to mirror the political cliques at the Yathrib mosque; 'Ayesha' to mirror the pointear cinques are the factor of the mirror the pointear cinques are the factor of the mirror the pointear cinques are the mirror than the mir and Hafsah', for example, engaged in constant, petty rivalries against the two haughtiest whores, who had always been against the two haughtiest wholes, who had always been thought a bit stuck-up by the others and who had chosen for thought a bit stuck-up by the others and this that chosen for themselves the most aristocratic identities, becoming 'Umm themselves the most aristocratic than the snootiest of them all, Salamah the Wakizumite, and eleventh wife of Mahound, Ramlah, whose namesake, the eleventh wife of Mahound, Ramlah, whose names are was the daughter of Abu Simbel and Hind. And there was was the usugance of the a 'Jawairiyah', named after the bride captured on a military expedition, and a 'Rehana the Jew', a 'Safia' and a 'Maimunah' and, most erotic of all the whores, who knew tricks she refused to teach to competitive 'Ayesha': the glamorous Egyptian, 'Mary the Copt'. Strangest of all was the whore who had taken the name of 'Zainab bint Khuzaimah', knowing that this wife of Mahound had recently died (pp. 381-2).

Rushdie also ridicules the sacred act of tawaf in the Hajj and 'Umra by saving the clients 'curled around the innermost courtyard of the brothel rotating about its centrally positioned fountain of love much as pilgrims rotated for other reasons around the ancient pillar of stone' (p. 381). Can one think of anything more outrageous in its profanity than the book Rushdie has produced. considered by some as a specimen of fine literature worthy of receiving the highest literary award, the Booker Prize? When Muslims protest at such profanity and abuse they become reactionary, fundamentalist and uncivilized, yet if Rushdie vomits such profligacy he becomes a champion of freedom of expression. What a unique pronouncement of Western secular liberalism!

#### Abuse against Islamic Institutions

Islamic law or Sharī'a to Rushdie is a jumbled up set of rules which relates to 'every damn thing', 'if a man farts, let him turn his face to the wind, a rule about which hand to use for the purpose of cleaning one's behind . . . The revelation - the recitation told the faithful how much to eat, how deeply they should sleen and which saystal procitions that rectation told the faithful how much to eat, how deeply they should sleep, and which sexual positions had received divine sanction. (np. 363-4). Example institution of the sexual positions of the sanction of the sanction. should sleep, and which sexual positions had received divine sanction (pp. 363-4). Even the institution of Wuddi, (ablution) and prayer has not escaped Dunkstein and Dunkstei anction (pp. 305-4). Even the institution of wuque (abitution) and prayer has not escaped Rushdie's ridicule and derision. Note and prayer has not escaped Rushdie's ridicule and derision. Hoteless how he makes fun of these: 'Ablutions, always ablutions, the legs in to the knees the arms.' now ne makes tun of these: Abbuttons, always abbuttons, the head down to the knees, the arms down to the elbows, the head down to the neck. Dry torong the neck. Dry torsoed, wet-limbed and damp-headed, what eccentrics they look! Splish, splosh, washing and praying. On their knees, pushing arms, legs, heads back into the ubiquitous sand, and then beginning again the cycle of water and prayer, (p. 104). The Muslim ritual of slaughtering the animal to obtain halal meat also receives derisive comment, saying: 'animals to be killed slowly, by bleeding, so that by experiencing their deaths to the full they might arrive at an understanding of the meaning of their

Muslims could have forgiven him for giving the two main lives' (p. 364). characters in the novel the names of the Angel Gabriel (as Gibreel Farishta) and the Muslim hero Şalāḥuddīn Ayyūbī (as Saladin Chamcha) albeit in a derogatory form meaning a sycophant, a spoony. (It is to be noted that the Angel Jibrīl is one of the leading-most angels responsible for bringing down the revelation to all the Prophets, and Salāhuddīn Ayyūbī is the great champion of Islamic Jihād who defeated the Crusaders and liberated the Masjid Al-Aqsā from the Christians.) However, they cannot forgive the gratuitous and obscene attack on the life of the Prophet, his family and Companions.

In condemnation of such profanity, Muslims of all shades, with the exception of a few of Rushdie's friends like Tariq Ali and Hanif Qureshi, have come forward with one voice, with great solidarity and unison. It is not surprising that an open-minded Muslim like Dr. Zaki Badawi – who evoked the scathing criticism and even wrath of the Muslim community for his offer of asylum to Rushdie and who on Christmas Eve 1990 took part in the drama to Rushdie and who on Christinas Eve 1996 took part in the distance whereby Rushdie embraced Islam at the hands of the Egyptian Minister of Endowment - regards Rushdie's book 'like a knife Minister of Endowment regards Australia 5 000k in the further holds that what Rushdie has written is 'far worse to Muslims than if hat what Kushule has written to har well-se in the he's raped one's own daughter'. 6 Similarly, the Tanzanian scholar, he's raped one's own daugnter. Similarly, the Tanzanian scholar, Professor Ali Mazrui, during his visit to Pakistan in November Professor Ali Mazrui, uuring nis visit to ranistan in rvovember 1988, was particularly struck by the analogy given by some

Pakistanis to the blasphemy contained in Rushdie's book: 'It's as Pakistanis to the blaspnemy contained and the private parts if Rushdie had composed a brilliant poem about the private parts of his parents, and then gone to the market place to recite that of his parents, and then gone to the invariably laughed at the poem to the applause of strangers, who invariably laughed at the poem to the applause of strangers, who install a potential and he's taking jokes he cracks about his parents' genitalia – and he's taking jokes he cracks about his pareins generated and ties taking money for doing it. It is also in this spirit that Shabbir Akhtar money for doing it. It is also in the offended by Rushdia. money for doing it. It is also in this appetential or about Akhtar wrote: 'Any Muslim who fails to be offended by Rushdie's book wrote: 'Any Muslim '8'

ceases on account of the fact to be a Muslim.'s ln a similar tone. Ziauddin Sardar and Merryl Wyn Davies were obliged to write: 'By reducing the Prophet to a caricature, were obliged to write. By the model of fear and loathing, by embodied in the personal and the most vicious and violent abusing filling and this strict to destroy the sanctity of the Prophet as a manner, ne has the to to the total as a paradigm of behaviour; it is as though he has personally assaulted paraugin or venavious, and raped every single believing Muslim man and woman!9 (italics

It is clear from the above that it is not freedom of expression or freedom to question or even freedom to criticize or offend that Muslims are objecting to. It is rather the sheer slander, the abuse. the use of obscene and foul language, and the outrageous liberties which Rushdie has taken with Islam and its Prophet that has distressed and outraged Muslims. This is what has compelled them to take their own desperate steps of protest. It is in the nature of their faith that Muslims must not abuse or injure the feelings of others, nor should they tolerate any provocative and obnoxious attack on the person of the Prophet, his family members and his Companions. The love of the Prophet is not only the main criteria of Iman (faith), it is the raison d'être for the existence of every Muslim. The Prophet is not loved superficially by paying lip service; his Sunna (the way of life) is internalized in every Muslim's behaviour.

The question is if Rushdie wanted to write on the theme of migration, metamorphosis, divided selves, love, death, London and Bombay', why did he provocatively name the book 'The Satanic Verses'? Why did he, as Faruqi says, devote six out of nine chapters to an Islamic theme, Islamic symbolism and with real Islamic characters only thinly disguised by a mix of fantasy and the absurd? Why did he compound the blasphemy by using the derogatory synonym, coined in the European Middle Ages, of Mahound for the Prophet Muhammad which by his own

admission meant medieval baby-frightener and devil? What else not have spared his readers all this rubbich and filth? admission meant medieval baby-frightener and devil?10 Could ne what else not have spared his readers all this rubbish and filth? What else not have spared his readers all this rubbish and and abuse the apart from a deliberate attempt to ridioule felament. not have spared his readers all this rubbish and filth? What the apart from a deliberate attempt to ridicule Islam and abuse the prophet and everything sagracular to Muslims on a complete the prophet and everything sagracular to Muslims on a complete the prophet and everything sagracular to Muslims on a complete the prophet and everything sagracular to Muslims of the prophet and everything sagracular to apart from a deliberate attempt to ridicule Islam and abuse the Prophet and everything sacrosanet to Muslims can explain the numose of Ruebdie's books. Propner and everything sacrosanct to Muslims can explain the purpose of Rushdie's book? Not only Muslims but several non-Muslim scholars and critica also recorded Dankstic's Local control of the purpose of Rushdie's book? purpose of Rushdie's book? Not only Musims out several non-Muslim scholars and critics also regarded Rushdie's book as filthy and non-readable. The Months of the several several non-readable. non-Muslim scholars and critics also regarded Kushdie S 000k 43 fifthy and non-readable. The Washington Times reviewed no February 1989) for example tracks. Dut beginning discovered no February 1989) for example wrote: 'But having discovered no literary reason why Mr. Rushdie chose to portray Muhammad's wives as prostitutes, the Koran as the work of Satan and the founders of the faith as roughnecks and cheats, I had to admit to a certain sympathy with the Islamic leaders' complaints. True or not, slander hurts the slandered, which makes 'The Satanic Verses' not simply a rambling and trivial book, but a nasty one

Exposing Rushdie's blasphemy and calculated insult with malicious intent, Sardar and Davies rightly inform us that: 'Dreams are Rushdie's stratagem for presenting his own ideas about religion, monotheism, prophethood and, specifically, about Islam and its Prophet, without having to acknowledge the limits of propriety, respect for the sensitivity of others or the complexity of the historical record. Most of all, the dream stratagem enables him to play a game with historical fact, spicing the novel with a grand sufficiency of historical detail to establish his credentials without having to be responsible to accuracy, or honesty, in handling these facts.'11

It is claimed that the sequences Muslims found so objectionable in the novel happened in dreams to a character suffering a psychotic breakdown. But one wonders if the same things had happened to Christian and Jewish believers and their faiths, how such insults would be stomached? Would they let them go unchallenged in the name of freedom of expression? For example, if the Virgin Mary (God forbid) was portrayed as a prostitute and Jesus as an illegitimate child of one of her sexual clients and the Disciples of Jesus as a gang of homosexuals (given to gay orgies in the Garden of Gethsemane) or if Hitler was depicted as the in the Garden or Gensemanc) or it in the Was depicted as the Saviour of the Jews, would the Christian and Jewish communities Saviour of the Jews, would the Christian and Jews and tolerate, let alone passionately patronize such publications? Simitolerate, let arone passionarily parronner out in puromentations. Online larly, if the Queen was projected as a prostitute, and members of the Royal Family as debauchees with no morals, how would

the British public react? As Professor Mazrui puts it admirably: the British public react? As Trotessor which ones of the leading It would be interesting to speculate which ones of the leading It would be interesting to speculate which the leading Western writers would march in a procession in defence of the

Are we prepared to give such authors the right to blaspheme rights of such a novelist.'12 Are we prepared to give such authors the right to braspheme under the right to freedom of expression? Why then, one may under the right to freedom of expression? When a first wardstick? under the right to freedom of expression. Trily then, one may ask, is Islam judged by a different yardstick? When a fictional ask, is Islam judged by a different yardstick? When a fictional ask, is Islam judged by a directional film under the title 'International Guerilla' is released in Pakistan film under the title international and is requested to be shown on British television, why is there and is requested to be shown on British television, why is there and is requested to be shown on the such a hue and cry against it? Why did the distributor have to such a hue and cry against the such a hue and cry against the take recourse to the courts and why did it take several months for him to win his right to distribute the video in the UK? Is it for him to will his right, not true that not long ago, in 1987, the management of London's Royal Court Theatre faced with the protests of some members Royal Court Invalor to Stage Jim Allen's of the Jewish community, abandoned its plan to stage Jim Allen's play Perdition which questioned the account of the Holocaust and play retunion vinetigates and injured the feelings of the Jewish community?<sup>13</sup> Have the present directors and administrators of Penguin publishing house forgotten that a whole Penguin edition of the French cartoonist Sines' book Massacre was literally burned by Allen Lane, one of Penguin's former chiefs, and declared out of print, as soon as he was told the book was regarded as blasphemous and offensive?14 Why is it then, one may ask, when Penguin's Indian literary referee, Mr. Khushwant Singh, who is not a Muslim, let alone a fundamentalist, advised Penguin about the lethal nature of The Satanic Verses and recommended that it not be published, and if The Independent's report is to be believed some British referees also endorsed this view, Viking/Penguin published this book? Is it that there is one rule for Islam and another for the non-Islamic world? Echoing a similar concern and supporting the voices of civility, Prof. John Vincent of Bristol University, as early as 2nd March, 1989 when the Muslim campaign was in its early stages, in The Times made the following incisive comments: 'In the case of blasphemy, that [the equality of law] is strictly untrue. We deny Islamic fellow subjects a remedy at law; we then chide them for contemplating remedies outside it. For Christians, the courts are open; to Muslims, suffering identical grievances, they are

shut. It is a strange way to show the British sense of fair play.' The Muslims' demand to withdraw the filthy book is not something unreasonable or unprecedented in civilized history.

Despite the sacred right to freedom of expression and freedom their to publish, every civilized society enacts laws that restrict their bespite the sacred right to freedom of expression and freedom to publish, every civilized society enacts laws that restrict their freedom and keep it within the hounde of deceney and fair play. to publish, every civilized society enacts laws that restrict them freedom and keep it within the bounds of decency and fair play.

Unbridled use or abuse of freedom has not to be a considered as Treedom and keep it within the bounds of decency and Tall Play.

Unbridled use or abuse of freedom has never been accepted as a norm by any civilized accepted. unbridied use or abuse of freedom has never been accepted as a norm by any civilized government or society. Among the many letters nublished in British assumed to the society of the soci a norm by any civilized government of society. Among the many letters published in British newspapers during the controversy on the The Satanic Versee. Affair one many civilized from the letters published in British newspapers during the lines from the letters published in British newspapers. retters published in British newspapers during the controversy the The Satanic Verses Affair, one may quote a few lines from the perceptive remarks of Dr. Edward do Base which concerns in perceptive remarks of Dr. Edward de Bono, which appeared in The Times. on 12th February 1000. The Times, on 12th February, 1990: 'Civilisation is not solely defined by freedom. defined by freedom, but by the way freedom is limited by responsibility, duties, compassion, and, when these prove inadequate, the law. The jungle is free - civilisation is not. Those who want the freedom of the jungle must also accept the retribution of the jungle without yelping.

The freedom to insult is matched by the freedom to feel insulted. Those who exercise power without restraint are bullies. Unlimited freedom to insult is not the mark of civilisation that is so strenuously claimed under the misleading banner of "free-

It is no wonder that the final sentence of the concluding dom". paragraph in the international PEN Charter of the World Association of Writers clearly holds: 'And since freedom implies voluntary restraint, members pledge themselves to oppose such evils of a free press as mendacious publication, deliberate falsehood and distortion of facts for political and personal ends.' Perhaps keeping this principle in view, Michael Ignatieff once commented that 'Freedom is not a holy belief, nor even a supreme value'. 15 It is in this vein that Shabbir Akhtar asked the question: Does the secular clergy have the right to canonise freedom of speech as an absolute value overriding all other relevant considerations?<sup>16</sup> The answer cannot be but in the negative. Otherwise the whole range of restrictions on free speech in the UK such as the law on patents, copyright, contracts in restraint of trade, protection of trade secrets, intellectual property, misleading or dangerous advertisements and consumer protection, libel, slander, treason, conspiracy to commit crimes, incitement to commit crimes, official secrets, breach of confidence, obscenity, blasphemy, and incitement to racial hatred 17 will be preposterous. Restrictions on publications such as Spycatcher in England, Restrictions on publications such as Spychicher in England, cancellation of plays like Perdition, suppression of Sinn Fein's

voice over British radio and television, burning of loads of some over Bratch radio and control of loads of hard-core permographic materials by customs officials and similar hard-core permographic materials by customs of civility and government of public order, civility and government hard-core pornographic materials to the control of the control of public order, civility and government arts in the interest of public order, civility and government requirements are not unknown in the West. In fact such restriction of the processory not only to maintain leading recessory not only to maintain leading recessory. requirements are not unknown in the treatment and restriction for the same are regarded as necessary not only to maintain law and sense are regarded as necessary not only to maintain law and order, but decency, and peace in society. One of the recent order, but decency, and peace in society of the of the recent camples set by the publishing magnate, Robert Maxwell, in complex set by the publishing and blasphemous book, The Fair, is highly instructive. The book was supposed to be a That Part, is nightly instruction that offensively described God a blockage in the world's toilet'. This was not only offensive and sacrilegious to Christians but also to Muslims and any believer and sacrucepound of the same o who resulted a school of the Evangelical Alliance was sufficient for Robert Maxwell to order Fleetway, one of his publishing companies, to pub the entire stock and redress the grievance of the Christian group. The recent controversy over American Psycho, the latest novel by B. E. Ellis, offending feminists in the United States, is also a case in point. One of the great champions of free speech and supporters of Salman Rushdie, astonishingly, Fay Weldon could not help voicing her protest against this offensive book. The perceptive comments of James Tweed on Robert Maxwell's willingness to withdraw the offensive book by G. Ennis without fuss or comment and the intransigent attitude of Viking/Penguin about withdrawing Rushdie's most outrageous book is worth

The Evangelical Alliance's letter could just as easily have been written by Muslim leaders about The Satanic Verses. What would have happened, one wonders, if Robert Maxwell had been Salman Rushdie's publisher?'19

#### The British Media and the Muslims

The Western media in general and the British media in particular, with rare exceptions, played a very negative game egainst Muslims and took the Rushdie saga as a golden opportunity to settle some old scores. In criticizing Islam they exceeded all norms of decency and vied with each other in painting an obnoxious picture conjuring up all the much-maligned images reminiscent of the Crusades. Its rage against Islam, as Bhikhu Parekh puts it, 'escalated step by even sillier step to a wholly mindless anger first against Bradford Muelime then against all Parekh puts it, escalated step by even sillier step to a whony all mindless anger first against Bradford Muslims, then against Bradford Muslime and ultimately against British Muslims, then against all Muslime and ultimately against mindless anger first against Bradford Muslims, then against and ultimately against British Muslims, then against all Muslims, and ultimately Augline British Muslims, then against all Muslims, and ultimately against all Muslims, British Muslims, then against all Muslims, and ultimately against lblam itself. O Or as John Michell suggests, were inflamed against the West: hate-filled Western propaganda were inflamed against the West; hate-filled Western propaganda

Although the Muslims, campaign against the sacrilegious book on October 1988 onward avaluation of the sacrilegious book from October 1988 onward evoked criticism and sometimes Scathing rom October 1988 onward evoked criticism and sometimes south 14th remarks from the media, it was the book-burning incident on January, 1989 in Bradford that incident and sometimes south 1989 in Bradford that incident and sometimes south 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident of 14th remarks from the media, it was the book-burning incident on 14th remarks from the media, it was the book-burning incident of 14th remarks from the media, it was the book-burning incident of 14th remarks from the media, it was the book-burning incident of 14th remarks from the media, it was the book-burning incident of 14th remarks from the media, it was the book-burning incident of 14th remarks from the media, it was the book-burning incident of 14th remarks from the media, it was the book-burning incident of 14th remarks from the book-burning incident of 14th remarks from the book-burning incident of 14th remarks from the boo January, 1989 in Bradford that ignited the hate campaign against British Muslims and Jelam which was further against British Muslims and Islam which was further accentuated by the late Ayatollah Khomeini's fatwā or death sentence on the author on 14th February, 1989. It is to be noted that Rushdie's book was also burned in Bolton on 2nd December (before the Bradford incident) but the media did not care to report it. Bradford turned out to be a special case. It is now amply documented that the Bradford incident was staged by certain sections of the media and a London solicitor was behind the 'arrangement'. 22 (However, the Bradford Council for Mosques has rejected this version of events.<sup>22A</sup>) Naturally the 'ceremony' was properly filmed and broadcast the world over with vicious comments comparing Muslims with Nazis and labelling them as 'barbarians', 'uncivilized', 'fanatics', 'ignorant', 'bloodthirsty bigots' and 'medieval fundamentalists'. The people in the media knew very well that the Muslims' act of burning a copy of The Satanic Verses bore no resemblance to the Nazi burning of libraries and harassment of intellectuals and it was more in the nature of a desperate attempt to draw the attention of the media than an act of intolerance; they did not show any let-up in their campaign of vilification and denunciation of Islam and Muslims. It was painfully one-way traffic and all attempts by Muslim spokesmen to clarify the situation and present the Muslim viewpoint in the print and electronic media were frustrated. Both the tabloid and quality papers joined hands in mocking the Muslims, accusing them of intolerance and, as Bhikhu Parekh puts it, 'wondered if a tolerant society should tolerate the intolerant'. 23 The London literati, in the words of Malise Ruthven, 'shared a crusading outrage at Muslim desecration of the temple of shared a crusaning our age at vitasinin descentation of the complete of free speech', 24 and consequently planned to hurl all sorts of calumnies against Islam and disparage the British Muslims. In an article entitled 'The New Appeasers Who Bow to Mecca', Stephen

Vizinczey (The Sunday Telegraph, 19th March, 1989), for example, Vizincies (The Sunday Telegraph, 1911 March 1987), Tor example, accuses: booksellers all over Europe and North America are being accuses: booksellers all over Europe and further asserted, 'what is a being accuses.' accuses: 'booksellers all over Europe and Asserted, 'what is at issue terrorised into hiding the novel', and further asserted, 'what is at issue terrorised into hiding the novel, and tarther unserver, what is at issue is the militant Islamic right to dictate to us what we can read, write,

wint, distribute and uniques. Chifford Longley, the respected religious correspondent of Theprint, distribute and display. Chifford Longiev, the respected that the paradox of Islam Times (29th December, 1990) asserted that the paradox of Islam

Times (20th December, 1530) and the state of is that it knows now to treat into the host tate to give a fatwa on how to be a minority. He did not he sitate to give a fatwa on how to be a milion). They need to be able to incorporate into British Musilins, Saying, the Islamic tradition of religious tolerance the Western (and by the Islamic Hautier of the principle that to compel a man against his no means un-training) principle of the religious thought, is one of conscience, or to punish him for his religious thought, is one of the most abhorrent of crimes. Once past that watershed, Islam has a healthy future as a Western religion. If not, it has no future here at all' (italics ours).

An appalling example of the madness shown by the self-appointed standard-bearers of 'reason', 'tolerance', and 'objectivity' is typified in The Times editorial 'A Greater Evil' (6th February 1990). Apart from accusing in a hysterical tone the Muslim campaign leaders of acting on behalf of 'foreign (read Iran) paymasters' it goads the British government with all the urgency at its command to stiffen immediately laws for punishing the Muslim campaigners. Since even this would not placate the hurt ego and the suggested legislation might take some time, here is the interim solution offered without any qualms of conscience: 'Meanwhile any Muslim troublemaker without full British citizenship should be expelled from the country.'

Not surprisingly, the editorial contains not a single reference to the outraged Muslim sensitivities.

In an earlier editorial, 'Race, Religion and Rushdie', The Times (25th July, 1989) emphasizing learning of English for British Muslims, pronounced the following edict: 'British Muslim children should know their Koran: of course, but they should also know their Shakespeare' (italics ours). As if Muslim children were not going to the same school, following the same syllabus with English

About the Muslim demand for abandoning the paperback edition of The Satanic Verses, the loaded imagery employed in The Independent (6th February, 1990) is worth noting: 'Without

doubt it would be an intolerable victory for the book-burners if

Mr. Rushdie or his nublishers were to be bulliad or morally doubt it would be an intolerable victory for the book-burners it

Mr. Rushdie or his publishers were to be bullied or mill;

blackmailed into abandoning publication against their will. Mr. Rushdie or his publishers were to be buttled or mother will, blackmailed into abandoning publication against their will.

Robert Kilrov-Silk a ramile realisment in The Times halds Robert Kilroy-Silk, a regular columnist in The Times, holds the required by the distinction of account of the regular columnist in The Times, holds the regular columnist in The Times columns the regular colum ROBERT KIIPOY-SIIK, a regular columnist in *The Times*, notus the unenviable distinction of consistently provoking both the public and government for a task.

unenviable distinction of consistently provoking both the British public and government for a tougher, harsher stand against British Muslims whom he brands as four days a few days and the brands as four days and the brands as four days and the brands as four days a public and government for a tougher, harsher stand against Diffusion Muslims whom he brands as 'resident Ayatollahs'. For him there is nothing racist in his balice that the Muslims against Diffusion of the public that t Muslims whom he brands as resident Ayatolians . FULTION the brands is nothing racist in his belief that 'if Muslim immigrants cannot and will not account Principle and will not account Principle. and will not accept British values and laws then there is no reason at all why the British should feel any need, still less compulsion, to accommodate theirs' ('Defending Ethnic Majorities', The Times, 17th February, 1989). Needless to say, the tenor of such utterances smacks not only of racism but of fascism too.

Anthony Burgess in The Independent (16th February, 1989) did not hesitate in comparing Muslims to Nazis who, according to him, shame Britain 'through the vindictive agency of bonfires'. In a patronizing tone he advised them to 'fly to the arms of the Ayatollah or some self-righteous guardian of strict morality',

rather than staying in secular Britain. In line with the media assault on the British Muslims was its hounding of Dr. Runcie, the then Archbishop of Canterbury, for his appeal to the BBC to not show Harrison's offensive 'The Blasphemous Banquet'. The Daily Telegraph (11th August, 1989) was quick to exhort Dr. Runcie that the Church 'cannot in any circumstances counsel accommodation with evil' (read the British Muslims' protest against The Satanic Verses).

Against this backdrop how ironic looks this patently self-deceptive statement: 'tolerance is now the prevailing code of West European society' (The Independent, 20th July, 1989). For who on earth can reconcile this flaunted spirit of tolerance with Norman Stone's impassioned war cry: 'The Mahdi is the enemy of mankind, and particularly of womankind, and we need all the allies we can get. The world as a whole must unite to make sure that fundamentalist Islam does not get away with it' ('We Need Russian Help Against Islam', The Sunday Telegraph, 19th Feb-

Even all these hysterical pieces pale into insignificance as one reads the delirious writings of Fay Weldon, a British novelist of a sort, now better known as a notorious activist on Rushdie's behalf. Her venomous raving about Islam, the Qur'an and

Muslims falls nothing short of sheer abuse uttered with mindless Muslims falls nothing short of successful according to the second of the crudity. Take these excerpts from thought. It is not a poem on which The Koran is food for no-thought based. It forbids observed the consensation of the consensation The Koran is food for no-mought. The Koran is food for no-mought based. It forbids change, society can be safely or sensibly based. It forbids change, society can be safely of sensory bases. Croids change, interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading on interpretation, self-knowledge or even art, for fear of treading or interpretation, self-knowledge or even art, for fear of treading or interpretation, self-knowledge or even art, for fear of treading or interpretation, self-knowledge or even art, for fear of treading or interpretation, self-knowledge or even art, for fear of treading or interpretation, self-knowledge or even art, for fear of treading or interpretation or interpretat interpretation, self-knowledge of certain as the of treading on Allah's creative toes... (The Qur'an) gives weapons and strength My oreat complaint [is] against the Allah's creative toes... (The Qui any great complaint [is] against the God to the thought police... My great complaint [is] against the God of Islam, this God of Verige and Co. The Koran, the extraordinary who rules by terror and threat . . . The Koran, the extraordinary who rules by terror and unear permission to hate the unbeliever, piece of verse gives the believer permission to hate the unbeliever. piece of verse gives the other extraordinary piece of poetry, does The Salante Verse, the other verses to hate' (Fay Weldon, Sacred not, oddly enough, give permission to hate' (Fay Weldon, Sacred

CONS, London, Chatto & Windus, 1989). In a similar crusading tone but full of venom and rancour one an see the Daily Star (21st February, 1989) screaming about the Can see the Dany State (188) and the World getting sick of the ranting that pours non-stop from the disgusting foam-flecked lips of the Ayatollah Khomeini? Clearly this Muslim cleric is stark raving mad. And more dangerous than a rabid dog. Surely the tragedy is that millions of his misguided and equally potty followers believe every word of hatred he hisses through those vellow-stained teeth. The terrifying thing is not that a lot of these crackpots actually live here among us in Britain, but that we are actually becoming frightened of them. The whole thing is crazv.

And it has to stop. To conclude this discussion it will not be inappropriate to quote a paragraph from Prof. Bhikhu Parekh's insightful and perceptive evaluation of 'The Rushdie Affair and the British Press': 'As happens so often in "tribal" England', he commented, 'it [the national press] instinctively ganged up against the Muslims, mocking, abusing, ridiculing and morally bludgeoning them into silence. With several honourable exceptions, the racism of many a journalist was just below the surface. They attacked not just the protest, which they were entitled to do, but the entire Muslim community as barbarians unfit to be citizens of a civilized society. The widely used and never clearly defined term "fundamentalism" became a popularly accepted disguise under which racism masqueraded itself. Catholic, Jewish and Anglican fundamentalism were acceptable, but not Muslim. Every Muslim parent who disapproved of sexual permissiveness, mixed sports or girls

wearing shorts was dismissed as a fundamentalist. The term became a device for blackmailing. Muclime into rejecting wearing shorts was dismissed as a fundamentalist. The term became a devious device for blackmailing Muslims into rejecting became a devious device for blackmailing Muslims of the tine countering Muslims their values. Hardly any liberal realized that in countering Muslims became a devious device for blackmailing Muslims into Muslim their values. Hardly any liberal realized that in countering metalism they were setting up a rivel fundamentalism. they were setting up a rivel fundamentalism. ner values. Hardly any liberal realized that in countering lylusim "fundamentalism", they were setting up a rival fundamentalism, they were setting up a rival fundamentalism, they were setting up a rival fundamentalism. "undamentalism", they were setting up a rival rundamentalism of their own and corrupting the great liberal tradition. ortner own and corrupting the great liberal tradition. Historicany speaking, whenever liberalism has felt frightened and nervous, it has tended to become aggreeoistic and installed. speaking, whenever liberalism has left frightened and her vous, to has tended to become aggressive and intolerant. The Rushdie affair was no exception. 255

The Story of Rushdie's 'Conversion' to Islam On Christmas Eve, 24th December 1990, Rushdie dramatically declared his acceptance of Islam at the hands of six Egyptian

Muslim scholars led by the Egyptian Minister of Awqaf Dr. Muhammad Ali Mahgoub. For several weeks prior to this news had filtered through of Rushdie's discussions with some unnamed Muslim leaders, who had apparently assured him that the Iranian fatwa could be lifted and that the matter would be resolved to Rushdie's satisfaction. Muslim leaders up and down the country denounced this report as 'malicious propaganda' and as an attempt

to dent Muslim unity. However, following the Muslim community's demand, a Harley Street dentist, Dr. Hesham el-Essawy, emerged from 'hiding' and claimed in the newspapers that he had had a very interesting and frank discussion with Mr. Rushdie over the telephone and that Mr. Rushdie's views about Islam had undergone considerable change. It was Dr. el-Essawy who prompted Rushdie to embrace Islam and set up the 'stage' in which two Egyptian Imams, of

London's Regents Park Central Mosque, were also involved. The other Muslim 'scholars' involved were Dr. Zaki Badawi, the first secretary of the Egyptian Embassy in London and el-Essawy himself. Hesham el-Essawy also asked Dr. A.A. Mughram Al-Ghamdi, the Director General of the Central Mosque and the Islamic Cultural Centre, to allow him to stage the 'ceremony' in the Central Mosque. Dr. Ghamdi, being the Chairman of the UK Action Committee on Islamic Affairs and the Central Mosque being the headquarters of the Action Committee, could not but give a scornful refusal. The ceremony, however, is reported to have taken place in a hotel and the following statement purporting have taken place in a noter and the tonoring stationary Polyporting to affirm Islam was released by Rushdie and countersigned by

In the presence of His Excellency the Egyptian Secretary of 'In the presence of His Excellency the Egyperant Secretary of State for Endowment and the Head of the Supreme Council of State for Endownent Affairs, Dr. Muhammad Ali Mahgous. State for Endowment and the Head of the Sapreme Council of Scholars of Islamic Affairs, Dr. Muhammad Ali Mahgoub, and Islamic scholars.

a group of Islamic scholars: To winess that there is no God but Allah and that

Muhammad is His last Prophet. Muhammad is His last a topace.

To declare that I do not agree with any statement in my

To declare that I up not age to declare that I in my novel The Satanic Verses uttered by any of the characters novel The Satante Versia Muhammad or who cast aspersions who insult the Prophet Muhammad or who cast aspersions who insult the Propince authenticity of the Holy upon Islam or who question the authenticity of Allah Quran, or who reject the divinity of Allah.

Quran, or who reject the paperback edition of The Satanic Verses or to permit any further agreements for translation into other languages, while any risk of further

4. I will continue to work for a better understanding of Islam in the world, as I have always attempted to do in the past.

Under normal circumstances, Muslims would have rejoiced at Rushdie's return to Islam and at seeing a conclusion to this painful episode. Indeed, the Muslim community initially welcomed the news, regarding it as a step in the right direction, but soon their joy turned into dismay when they discovered that there was no mention of the hardback edition of the offensive book and that the statement regarding the non-publication of the paperback edition was hedged round an ingenious ploy - 'while any risk of further offence exists'. Their dismay was further heightened when they saw Rushdie not only defending the hardback edition of The Saturic Verses but also giving a completely false statement on BBC1 Television (News at Nine, 24th December, 1990) to the effect that the Egyptian Muslim scholars did not regard his book as offensive, and implying that had they done so, he would have considered withdrawing it from circulation.

It is on record, however, that not only did those same Muslim 'scholars' regard Rushdie's book as highly offensive, but that they also asked him during the course of their meeting to withdraw the hardback edition as well. He lied to them, saying he could not withdraw the book as it rests within the domain of the publisher and he had no control over its sale and distribution. Shaikh Jamal Manna Ali Solaiman, the Chief Imam of the Central

Mosque, London, who was one of the witnesses to Rushdie's conversion, was obliged the following day to iceue a 'ctatement Mosque, London, who was one of the witnesses to Rushure 3 conversion, was obliged, the following day, to issue a fine in the of clarification, declaring categorically that far no fine in the of clarification. conversion, was obliged, the following day, to issue a statement in the of clarification' declaring categorically that 'at no time is lam meeting was it accepted that the novel was inoffensive to Islam. or claimication declaring categorically that at no time II the meeting was it accepted that the novel was inoffensive to Islam, and that the strongly urgod the publishess. meeting was it accepted that the novel was moriensive to island, and that the strongly urged the publishers and all concerned to withdraw that offensive novel from simulation, 36

Nuthdraw that offensive novel from circulation ...

Rushdie, on the other hand, was not only apologetic but evasive this reply in the same Name. withdraw that offensive novel from circulation, 26 in his reply in the same News programme. John Humphries asked

him about his conversion to Islam. Rather than simply saying 'Yes', he replied in a long-winded answer that he had 'moved closer and closer to an engagement with religious faith' and that he had 'no quarrel with the central tenets of Islam'. Perhaps this prompted Frances de Souza, the Chairwoman of the Rushdie Defence Committee, to state (The Times, 27th December, 1990) that 'Salman Rushdie feels very strongly that he has not necessarily changed his position' and that is why 'he has talked about embracing the religion. Conversion is not the word he has used.

Faced by criticism from friend and foe alike, Rushdie published an 'apology' the following day (i.e. Friday, 28th December) in the form of a clarification in The Times with the title 'Why I have embraced Islam'. Once again he played with words, showed his mastery of jugglery, and repeated the same lies he had expressed on television. In short, he showed no remorse at the offence caused by the publication of his sacrilegious book. He tried to dupe the readers once again by saying that 'The Satanic Verses was never intended as an insult; that the story of Gibreel is a parable of how a man can be destroyed by the loss of faith'. And again, 'the six scholars and I agreed that the controversy of The Satanic Verses was based on a tragic misunderstanding, and we must all now work to explain to Muslims everywhere that neither I nor my work have ever been inimical to Islam. As to the question of total withdrawal of the book, I would say this. In spite of everything, The Satanic Verses is a novel that many of its readers have found to be of value. I cannot betray them. Even more important is the recognition of Muslim scholars that the book is not a deliberate insult. Had they felt otherwise, I might well have thought again. As it is, I believe the book must continue to be available, so that it can gradually be seen for what it is.'

Seven days after Rushdie's embracing of Islam, his friend Hesham el-Essawy arranged an interview in London with Yasir

Farhan, an Egyptian correspondent of al-Muslimün, the weekly Farhan, an Egyptian correspondent of arrangement, the weekly magazine published from Saudi Arabia (18th January, 1991, issue magazine, instead of giving clear-cut and straightforward and magazine published from Saudi Arabia (1991, 1991, issue magazine published from Saudi Arabia (1991, issue magazine published from Saudi Arabia (19 No. 3(1). Instead of giving clear-cut and sample of ward answers to the questions about whether or not he had embraced Islam, to the questions about whether or not he had embraced Islam, to the questions about whether of normal and emoraced Islam, Rushdie once again gave long-winded and apologetic answers and Rushdie once again gave long-winder and approagate answers and refused to acknowledge that the book was in any way offensive. refused to acknowledge that the book from circulation but
He not only refused to withdraw the book from circulation but He not only refused to willing any offence through writing the sacrilegi-denied having committed any offence through writing the sacrilegidenied having committed any oncince through withing the sacrilegious book. The journalist who, with great hope, came to meet a ous book. The journalist willo, with great hope, came to meet a repentant Rushdie, was naturally shocked and disappointed to

see a defiant and apostate Rushdie. see a defiant and apostate. Rushing the benefit of the doubt in his To those Muslims who gave him the benefit of the doubt in his To those Muslims wile gare in the anow become crystal clear reported affirmation of Islam, it has now become crystal clear reported allimnation of Islams, that Rushdie intended to play a dual game. On the one hand, that Rushure intended to play seeking to piece his seeking the hardback edition, and on intellectuals, by not withdrawing the hardback edition, and on the other the Muslims, by promising not to publish the paperback edition and further translations of his offensive book. His friends, Hesham el-Essawy and Zaki Badawi, have both told Muslims that since the act of one's 'embracing Islam' nullifies his past sins, Rushdie has now become 'pure' and that moreover he has made a great monetary sacrifice, £4-5 million, by undertaking not to publish the paperback edition. However, every Muslim knows, as we made clear in the letters column of The Independent (Friday, 4th January, 1991)] that the author cannot be automatically absolved of the offence following his 'conversion' to Islam if the book remains in circulation and the author does not repent of having written it. Indeed, his affirmation of Islam becomes meaningless and the offence he has committed by writing and publishing The Satanic Verses continues if the book stays in circulation in the form of hardback and translations.

This is why the UK Action Committee on Islamic Affairs and other organizations regarded Rushdie's conversion and statements as 'a disingenious ploy to bail out the unrepentant author . . . without meeting any of the concerns of the Muslim community and indeed dismissing it and mocking it as causing a "furore" over nothing. As the Muslim community rightly explained, whereas Rushdie previously sought to achieve his means through the pen of an 'unbeliever', he now seeks the same ends as a self-appointed member of the Muslim community.

Faced with such a clear response from the Muslim community Faced with such a clear response from the lylusim community and which, unequivocally, dismissed his conversion to Islam and rejected also by some of his agreements in the conversion. which, unequivocally, dismissed his conversion to Islam and rejected also by some of his erstwhile literati supporters, but also only regarded his Islam as a hottowal under computation but also rejected also by some of his erstwhile literati supporters, who had also only regarded his Islam as a betrayal under compulsion but also as a reconciliation with that the skingters. only regarded his Islam as a betrayal under computsion but also as a reconciliation with that 'bigoted' creed which sentenced him to death. Rushdie rolled his discount to death. as a reconciliation with that 'bigoted' creed which sentenced find to death, Rushdie rolled his dice once again. His attempt to ride on two horses has landed him name.

To countenance his secular friends, he in effect refuted his ledge hardly one work old

pledge, hardly one week old, not to publish the paperback edition or further translations – he announced on BBC Radio 4's Sunday programme that 'these would go ahead when it could happen safely'. In his efforts to regain the Muslim community's sympathy he gave the glad tidings that he had not only received blessings from the Grand Shaikh of al-Azhar, the 'leader' of the Sunni Muslims of the world, but that he had also been invited by the Government of Egypt to receive these blessings in person, in Cairo. He also tried to appease Iran, by pleading his 'innocence' through the BBC world service Persian programme. Being frustrated in this attempt he tried to belittle the importance of Iran by reference to the Shi'a community, saying that it represents no more than 10 per cent of Muslims and that as such its intransigence

Rushdie's attempts to mislead the Muslim community were frustrated once again however when the official Egyptian Government spokesman on 1st January, 1991, refuted Rushdie's invitation claim as 'absolutely without foundation'. Confounded by this rebuff from the Egyptian Government and by the Muslim community's rebuke labelling his Islam 'as a ploy to get him off the hook', Rushdie, on Sunday, 6th January, 1991, made further overtures on an Asian radio phone-in programme broadcast by Sunrise Radio. Faced with extremely tough questioning by the callers, Rushdie was obliged to regret his earlier remark to the effect that he wished his book had offended Muslims more. In an obvious bid to placate the Muslim community, he offered to make a monetary contribution to the families of those that had make a monetary contribution been killed in the 1989 protest demonstrations against his sacrilegi-

On 17th January, 1991, The Guardian published a full-page On 17th January, 1771, The Onurum Published a line Page interview of Rushdie with Dr. Akbar Ahmad, the visiting Iqbal Fellow at Cambridge University, England. Although there was

come and sex is the interview, it did appear that Rushdie is some made new in the inter-depoint to go our of the predicament as for the first time he depoint to go our of the predicament the hardback. assessed to efficience in withdrawing the hardback edition represent to universes in the part of the part the tolknown excess for not being able to withdraw the

Took at the real world, the book as an idea and entity cannot he with over and, as it circulates more freely, to try 'to turn

had the client is amountarie; scored after spring the contract with the publishers Reside does not have the power to withdraw the book. It a situation unreasonable to ask him to do something over which he has no control.

made a the book is withdrawn, it would 'be a celebrity' and become Tentastically prominent again' and 'there would almost corrustly be illegal, pirated paperback editions which would be impossible to control?

Moscower, in withdrawing the book, his 'reputation as a serious person in this country and in this civilization would be destroyed and he would no longer be able to vociferously surport Muslim rights 'ranging from Kashmir to Pakistan to Pacism in Britain

and most importantly, the withdrawal of the book could bring nothing but a 'catastrophic victory' for some leaders. The effect of the withdrawal, in Rushdie's view, 'would be to unleash against the Muslim community in this country a degree of hostility which would make everything that's happened as the last two years look like nothing'. He also torecast that the damage would last not for a week or two but for decades

sating advantage of the statement of the two Imams of the Contral Mosque, London (3rd May, 1991) who once again suggested acjected Rushdie's conversion and declared that Rachdie was and is an apostate who cannot be accepted as a Muslim until he has totally withdrawn the offensive book, Rushdie again through the letters column of The Independent (9th May, well pleaded that his Islam was a matter of conscience and it was not for any human being to question it. He attacked the two

Jimms for their statement alleging that they have done so 'under concion and to save their jobs. As far as his book is concerned since it is sake product of a mixed tradition and seriously intended work of arr, six wishdrawal would be a disaster, and it will bring the controversy back to fever pitch. He also revealed that on 24th December he agreed to suspend the paperback edition in the name of peace, and not by way of any repentance, as some

Muslims regarded his 'explanations' for not withdrawing the offensive book as totally unacceptable and a clever attempt to confuse the Muslim mind. Rather than addressing the central issue of forthright withdrawal of the book squarely and unequivocally, which is a constant source of anguish in the Muslim community and against which they have been campaigning ever since its publication, once again the author tried to evade the assue and made it look so complicated. There cannot be any dialogue with Rushdie over the issue whether the book should be withdrawn or not. That the book is highly offensive and the author has committed the crime of abusing the Prophet (sabb al-Nabi/Shatm al-Rasūl) is not only maintained by Iran but also by more than 46 member states of the Organization of Islamic Conference (OIC) at the Foreign Ministers' Conference held in Riyadh in March 1989. The fact that almost all Muslim and several non-Muslim countries have banned this outrageous book is yet another proof in support of the Muslim demand. As the Muslim community have made clear time and again, far from absolving his sin, Rushdie's crime becomes all the more grave if he claims to be a Muslim and continues to insult the Prophet and Islam through the continued circulation of the book in hardcover and

It is interesting to note that Marianne Wiggins, Rushdie's wife, in an interview with The Sunday Times (31st March, 1991) accused him of being 'vain and self obsessed'. She said 'the only cause he had promoted in his two years in hiding was himself. While others campaigned in his name for freedom of expression, he was concerned solely with his career'. She further revealed that 'on the eve of war in the Gulf, he was talking of greeting Colonel Gadaffi of Labya in an attempt to save his life'. Referring to his conversion' to Islam, she said 'this is a man who announced his very, very private religious conversion in an extraordinarily public

way and then takes umbrage and exacts an emotional price from way and then takes umbrage and cauche. He is not the bravest anyone who speaks about him in public. He is not the bravest anyone who speaks about him in public. He is not the bravest anyone who speaks about him in public. anyone who speaks about min in public. The life time bravest man in the world but will do anything to save his life, she said, man in the world but will do anything to saire. His life, she said, There is hardly anything strange in this as in an earlier article in the sair shardly anything strange in this as in an earlier article in the sair shardly anything strange in this as in an earlier article in the sair shardly anything strange. There is hardly anything strange in this do in an earner article in There is hardly anything strange in this do in an earner article in The Times (11th February, 1990) we have seen Robert Harris The Times (11th February, 1990) we have seen Robert Harris The Times (11th February, 1990) We have seen Robert Harris commenting about an unpleasant smell of money hanging over commenting about an unpleasant smell of money hanging over commenting about an unpleasant smell of money hanging over commenting about an unpreasant since of mortey franging over all this. Mr. Rushdie', Harris rightly wrote, 'has made well over all this. Mr. Rushdie', Verses, To cash in on his predicases all this. Mr. Rushdie, Harris rightly wrote, has made well over flim from *The Salanic Verses*. To cash in on his predicament by flm from The Salamic verses. To defend his right to speak does not help asking exorbitant fees to defend his right to speak does not help asking exorbitant tees to determ the enormous sums already demanded his case, especially given the enormous sums already demanded his case, especially given the chormodal that distributed definanced of the British taxpayer for his round-the-clock protection. of the Brush taxpayer to Unfortunately one of the characteristics of his "brilliant polemic" Unfortunately one or anyone – writers, bishops, journalists, is to drip vitriol on anyone – writers, bishops, journalists, is to drip virinor on anyone historians, politicians—who dared criticise him. Such raw sensitivhistorians, politicians it to offence is, to put it mildly, curious in a man who reserves the right to offend 800m Muslims and who cheerily pins on people names like "Mrs. Torture" ' [a reference to Mrs. Thatcher].

However, Rushdie's overtures remain meaningless unless his sacrilegious book is completely withdrawn and Rushdie has proved by his actions that he is a genuine believer in Islam and the Prophet's honour. Otherwise, as a Newsweek report puts it. his 'embrace of Islam flummoxed both friend and foe' (14th January 1991, p. 53), and would remain an exercise in futility.

#### The Fatwa and the Law of Sacrilege

For Muslims of all times and all places the Prophet Muhammad (peace be upon him) stands out as a model par excellence - his life (Sira) being the ideal to approximate, his sayings (Hadīth) to follow and his practices (Sunna) the paradigm to emulate. Utmost devotion to and fervent love of the Prophet has consistently been a prominent trait of every Muslim, from the Prophet's Companions (Sahāba) in early Islam to present-day Muslims. Since the Prophet through his word and deed demonstrated what the Divine Will fundamentally is, his example is a basic source of Islam, next only to the Qur'an. In the Islamic scheme of things, to follow the Prophet is synonymous with obeying God and thus the way for attaining success in the Hereafter.

Of the numerous Qur anic verses describing the exalted position of the Prophet, a few are quoted below:

(i) The Prophet is closer to believers than their own selves. (al-Afizāb 33: 6.)
Whoever is an enemy to Allah and His angels and prophets,
to Gabriel and Michael Allah in

whoever is an enemy to Alian and His angels and prophets, to Gabriel and Michael, Allah is an enemy to those who reject Faith. (al. Prophets) to Gabriel and Michael, Allah is an enemy to those who annoy Allah and Those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment. (al-Ahzāb 33:

The Islamic religious texts abound in exhortations to follow and honour the Prophet as much as a Muslim can possibly do. The love of the Prophet is ingrained so deeply and indelibly on a Muslim's heart that any disrespect to him is simply unacceptable, nay unimaginable. And any Muslim would be proud to sacrifice his life, his precious possessions and all that he has in defending the Prophet's honour, should it be demanded of him. Indeed in one of the Traditions of the Prophet, the perfection of faith has been made conditional upon the love of the Prophet which takes precedence over the love of one's parents and even one's own self.

In view of the pivotal position the Prophet holds in both theoretical and practical varieties of Islam, Islamic law prescribes a deterrent penalty - death, for the loathsome crime of abuse or insult hurled at the Prophet (sabb al-Nabī or Shatm al-Rasūl). And this crime is regarded as such a heinous one that, according to some schools of Islamic law, the Shātim (one who abuses the Prophet) cannot be reprieved, even if he repents and resolves not to repeat his crime. The remarkably categorical tenor of the punishment for this offence is worth noting, for in other cases involving murder, the convicted person stands a chance of being

Against this background, it is understandable why Muslims the world over felt so outraged at the publication of Salman Rushdie's The Satanic Verses. Immediately after the publication of the offensive book in September, 1988, Muslims in Britain and elsewhere launched their campaign against the book under the auspices of the UK Action Committee on Islamic Affairs and other representative bodies. This was a clear proof that the book had hurt the feelings of Muslims and they found it not only deeply had hurt the teenings of Mushins and they round it not only deeply offensive but sacrilegious. Hence they were justified in demanding

that the book should be withdrawn and a public apology by the that the book should be withtnessed and the remaining copies be publisher and the author be given and the remaining copies be publisher and the author be given and the remaining copies be publisher and the author we given an account of the pulped with the undertaking that it would not surface again in pulped with the undertaking their democratic right. pulped with the undertaking that it would not satisface again in pulped with the undertaking that it below their democratic right they any form or language. Exercising their democratic right they any form of the publisher through telephone messages. any form or language. Exercising their dephone messages, letters protested to the publisher through telephone messages, letters protested to the publisher undagar elepaone messages, letters and finally through peaceful and dignified demonstrations followed finally through peaceful and dignified demonstrations followed finally through peaceful and dignified demonstrations followed finally through the publisher undagardeness of the publ and finally through peaceful and digital definition and finally through peaceful and vigil. Muslims were determined to loved by memorandum and vigil. Austino the provoked to lowed by memorandum and vigit. Additionally the determined to keep their campaign within the law and not be provoked by any keep their campaign within the law and not be provoked by any keep their campaign within the law and need of provoked by any incitement or external interference which was proved by the very incitement or external interference which was proved by the very incidement or external interference or fact that there was not a single threat on record to Rushdie or fact that there was not a single amount of the publisher by the Muslim community prior to the issuance of the publisher by the Hashing the farwa by Ayatollah Khomeini on 14th February, 1989.

the farwar by Ayatonian Richards months of protest before Rushdie In the initial period of four months of protest before Rushdie In the initial period of the west into hiding, Muslims in Britain were restrained in their went into hiding, Muslims in Britain were restrained in their went into mining, Australia and kept their protests within the resentment against the book and kept their protests within the boundary of the British law and generally remained calm even after the Iranian fatwa. However, in a few demonstrations staged by Muslims, some people did shout abuse against Rushdie, but these were in the nature of symbolic outbursts of anger of some individual Muslims which were more in protest against the apathy of the British government in not taking serious note of the Muslim

protests than anything else. Though the timing of Imam Khomeini's fatwā on 14th February, 1989 was a surprise to British Muslims, its substance was not. For the leaders of the Muslim community and the 'ulama' knew very well that according to Islamic law, abuse and insult of the Prophet (sabb al-Nabī or Shatm al-Rasūl) was a crime, a capital offence punishable by law. This crime is considered as transgressing the limits (hudud) and is worse than treason which clearly constitutes a hadd offence.

There is some difference of opinion among jurists on the issue whether or not a true repentance of the blasphemer nullifies the death sentence or hadd. According to the Hanafi and Shāfi'i schools of law, the offender may be given a chance to repent and if he does so sincerely, the sentence may be waived. However, they emphasize that if the blasphemer is found committing the same crime again, his fate is sealed as there is no scope for the reprieve of such a person for a second time. According to the Maliki and Hanbali schools of fiqh, the offender must be given the hadd punishment irrespective of whether he makes any

repentance (tawba) or not. The same view has been held by Imam

In Taimivva who holds that area if the observed that of the observed th repentance (tawba) or not. The same view has been netu by Hirant [Ibn Taimiyya who holds that even if the Shātim al-Rasūl (blas-phemer) repents. De considerate to Jelam in the case of a considerate to Jelam in the case of In rainiyya who holds that even if the Shatim al-Rasur (Uras) phemer) repents, or converts to Islam in the case of a non-Muslim, he should not be repristed 37. The should not be repristed 37. pnemer) repents, or converts to Islam in the case of a non-lytusiffit, he should not be reprieved. 27 The position from the Shī'a point of view has been made along the short of view ha ne should not be reprieved. The position from the Shi a point of view has been made clear by the fatwā of Imam Khomeini. of view has been made clear by the Jaiwa of Imani Khomenn.

The government and 'ulama' in Iran have made it clear time and again that even though the suite of th The government and ulama in Iran have made it clear unite and again that even though the author of the sacrilegious book converts and becomes the most pious person on earth, the death sentence pronounced by the Imam cannot be lifted. They have emphasized that repentance or tawba is strictly a matter of the akhira (Hereafter) depending upon the sincerity of the repentance and acceptance of it by Allah (subhānahū wataʻālā). As far as this world is concerned the crime of sacrilege and profanity should

It was also common knowledge as prescribed by Islamic law, that the sentence was only applicable where the jurisdiction of Islamic law applies. Moreover, the sentence has to be passed by an Islamic court and executed by the state machinery through the due process of the law. Even in Islamic countries, let alone in non-Muslim lands, individuals cannot take the law into their own hands. The sentence when passed, must be carried out by the state through the usual machinery and not by individuals. Indeed it becomes a criminal act to take the law into one's own hands and punish the offender unless it is in the process of self-defence. 28 Moreover the offender must be brought to the notice of the court and it is the court who should decide how to deal with him. 29 This law applies equally to Muslim as well as non-Muslim territories. Hence, on such clarification from the 'ulama', Muslims in Britain before and after Imam Khomeini's fatwā made it very clear that since Islamic law is not applicable to Britain, the hadd punishment

As British citizens, Muslims are subject to British law and they have all along promised to keep their campaign within the framework of the law. It was the British media and people like Kilroy-Silk who provoked the Muslim community and labelled them as violent and bloodthirsty. Despite such provocation, Muslims remained calm and dignified and tried to express their Aushims remained cann and digital and anger and frustration within the framework of the law of the land. However, they have made it clear that as far as the legal position of the fatwā is concerned, they are not in a position to compromise

or condemn it. They will neither take the law into their own or condemn it. They will neutret that the law on British soil hands, nor will they condone violation of the law on British soil hands, nor will they condone violation of the Iranian revolution, Dr. Even the unofficial spokesman of the Iranian revolution, Dr. Even the unofficial spokesman of the Eventhal Tevolution, Dr. Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi, has clarified more than once that under British (Kaleem Siddiqi) (Kaleem Kaleem Siddigi, has clarined into the implemented here and he law Imam Khomeini's edict cannot be implemented here and he

law Imam Knomenn's color cannot be implemented himself would not attempt to kill the blasphemer. himself would not attempt to kin the branch and Western media violently abused the Muslim

The British and Western media violently Auslim violently the authentic Muslim violently abused. The British and Western media (1998) and according Muslim viewpoint to community and did not allow the authentic Muslim viewpoint to community and did not allow the voiced. A smokescreen of vilification and intimidation was be voiced. A smokescreen of vilification and intimidation was be voiced. A smokescreen of was given to the world that the created and the false impression was given to the world that the created and the raise impression are up in arms and determined two million Muslims in Britain were up in arms and determined two million Mushins in John only a British subject, but a great to kill Rushdie, who is not only a British subject, but a great to kill Rusnate, who is not expression and liberal values. Once again the power of the media prevailed and falsehood was so again the power of the meda propagated that the British public was mesmerized into believing it. Hardly anybody cared to think that the Muslim community has long been under 'siege' and even their legitimate and democratic demands, such as the establishment of voluntaryaided schools, have not only been refused but frowned upon. Why is it so, Muslims ask, that there are over 2,430 voluntaryaided schools for Catholics, over 2,140 for Anglicans and over 20 for the Jewish community, and not a single voluntary-aided school for Muslims? What else except, perhaps, the policy of discrimination and intimidation can explain this unfortunate situation.

In The Satanic Verses affair, Muslims wanted to take recourse to the court but were told that the law of blasphemy is reserved for Anglicans and that it could not be extended to anybody else let alone to Muslims. Despite this, the British Muslim Action Front took the issue to court. The initial hope notwithstanding, the Muslim community was plainly told that they should not try to interfere with the blasphemy law as there is no way that their grievances can be redressed under British law. It remains to be seen whether the European Court of Human Rights entertains the case and makes any attempt to redress the Muslim grievances.

In one media manoeuvre, it was projected that it was Iran alone that condemned the book and the author and asked for appropnate steps to be taken and no other Muslim country or organization shared this view. It should be noted that long before the Iranian fatwā, the Grand Shaikh of al-Azhar, Shaikh Gad el-Haq Ali Gad el-Haq, in early December 1988 not only condemned the book as sacrilegious but called on the 46 member organizations of Islamic Conference, to take action against this Aistortion of book as sacrilegious but called on the 46 member organizations of Islamic Conference to take action against this organizations in Islamic history'. He also annealed to Islamic organizations of Islamic Conference to take action against tins distortions in Islamic history. He also appealed to Islamic organizations in Britain to join in taking languages to provent the book's Islamic history. He also appealed to Islamic organizations in Britain 'to join in taking legal steps to prevent the circulation'. Similarly the Islamic Field (incident). Britain to Join in taking legal steps to prevent the Council circulation'. Similarly, the Islamic Figh (jurisprudence) of the Muslim World League in lete Folkman, 1000 december 1000 de of the Muslim World League in late February 1989 described the language contained in the book of the manage contained in the book of the language contained in the book of the language contained in the book of the language. or the Muslim World League in late February 1989 described the language contained in the book as the most repulsive and abhorrent ever directed against Jelemia ballage and a language contains a language and a languag anguage contained in the book as the most repulsive and abhorrent ever directed against Islamic beliefs and called for its global han. The Council declared that the interval of the council declared that the council declared th global ban. The Council declared that the ideas expressed by the author do not fall within the ambit of freedom of thought but are a vicious attack and violation of all that is sacrosanct and as such a breach of law in all countries that respect the rights of others. Dr. Abdullah Naseef, Secretary General of the Muslim World League, called on the Organization of Islamic Conference to sue

the author and publishing houses that print the book. Although these leading organizations and the OIC Conference in Riyadh (March 1989) did not directly pronounce a fatwā they made it very clear in their deliberations that apostasy and vicious abuse of the Prophet does constitute a capital offence. Rushdie tried to avoid the punishment of apostasy by declaring that he was not a Muslim. However, it is not the crime of apostasy, but Shatm al-Rasūl (blasphemy against the Prophet) to which Rushdie remains accountable. Although, as mentioned earlier, there is some difference of opinion among different schools of Islamic law whether true repentance nullifies the punishment, there is no difference on applying the punishment to a blasphemer whether he is a Muslim or non-Muslim. Indeed the gravity of the crime becomes more serious if the Shātim al-Rasūl (one who abuses the Prophet) happens to be a Muslim and continues to abuse the Prophet and his family through circulating and translating the

The only prospect for Rushdie would seem to be true repentance followed by an immediate and unconditional withdrawal of the book from circulation. If there is genuine repentance there should not be any hesitation in offering an unqualified apology to Muslims and seeking forgiveness from God Almighty. As far as Mushims and seeking forgiveness from the death sentence is concerned, there may be a possibility that if circumstances completely change and the matter is referred to the 'ulamā', they might consider a fresh ruling, especially when the Hanafi and Shāfi'ī schools keep the door of tawbā open. It

is the domain of the qualified scholars and mujtahids alone to is the domain of the qualified scirous and guide the Muslim pronounce a new judgement if necessary and guide the Muslim pronounce a new judgement if necessary and guide the Muslim pronounce a new judgement of the individual or Muslim leaders community. It is certainly not for the individual or Muslim leaders pronounce to the interview of the sentence, as it is not within their jurisdiction and it was to lift the sentence, as it is not within the first place. not they who issued the fativa in the first place.

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2 For a full exposition of this outrageous story, see pp. 131-41 in this book 2. For a full exposition of this ourtee that sources has been provided. See also Ziauddin where full reference to relevant sources has been provided. Sardar and Merryl Wyn Davies, op. cil., pp. 147-53.

3. Annemarie Schimmel, And Muhammad is His Messenger: The Veneration 3. Annemarie Schimmer, And Muhamman, 1985, p. 66; Malise Ruthven of the Prophet in Islamic Piety, North Carolina, 1985, p. 66; Malise Ruthven op. cit., pp. 87-8; Shabbir Akhtar, op. cit., p. 5; Ali A. Mazrui, op. cit., who on at, pp. 67-6, shadon risalida, pp. 67-6, thr., who The Week in Review, p. 22. For further details, see Gene R. Thursby, 'Rushdie Rainal and Religious Controversy in British India', Proceedings of the Eleventh International Symposium on Asian Studies, 1989, Hong Kong, 1990, pp. 423-34 The author also mentions two other blasphemous publications - one in Hindi entitled Vichitra Jivan (The Colourful Life: Some Strange and Mysterious Incidents from the Life of Muhammad Sahib), Agra, 1923; and an Urdu essay published in the Amritsar monthly journal Risala-i-Vartman, with the title 'Sair-i-Dozakh' (A Trip to Hell), May, 1927. Both publications along with the Rangila Rasul were confiscated and banned in British India by the Government.

4. James Piscatori, 'The Rushdie Affair and the Politics of Ambiguity', International Affairs, Cambridge, Vol. 66, No. 4, 1990, pp. 267ff.

5. The Guardian, 27th February, 1989.

6. Ibid.

7. Ali A. Mazrui, op. cit., reproduced in Munawar A. Anees, The Kiss of Judas: Affairs of a Brown Sahib, Kuala Lumpur, 1989, p. 61.

8. Shabbir Akhtar, op. cit., p. 35.

9. Ziauddin Sardar and Merryl Wyn Davies, op. cit., p. 165.

10. M.H. Faruqi, 'Publishing Sacrilege is Not Acceptable', Impact International, 28th October - 10th November, 1988, pp. 12-14.

The Muslim Perspective

11. Ziauddin Sardar and Merryl Wyn Davies, op. cit., pp. 157-8.

G. Kaufman, The Independent, 1st March, 1989; Shabbir Akhtar, op. 13. G. Kaufman, The Independent, 1st March, 1989; Shabbir Akhtar, op. cid., P. 124. For a detailed and insightful account of the suppression of the suppression. Canada and insightful account of the suppression of the suppression of the suppression. cit. p. 124. For a detailed and insightful account of the suppression of Jim Allen's play Perdition, see. F. el-Manssoury, The Stranger-than-Fiction Case of Jim Allen's Suppressed Play', International Journal of Islamic and Arabic Studies, 4/2, 1987. pp. 63-7. It is intrinuing to note that the suppression of Jim Allen's Suppressed Play', International Journal of Islamic and Arabic Studies, 4/2, 1987. pp. 63-7. It is intrinuing to note that the suppression of Jim Allen's Suppression of Jim Allen's Suppression of Jim Allen's Suppression of Jim Allen's Play Provided Play (1987). The suppression of Jim Allen's Play Provided Play (1987). The Stranger Play Provided Play (1987) and Play Play (1987) and Play (1987) a of Jim Allen's Suppressed Play, International Journal of Islamic and Arabic Studies, 4/2, 1987, pp. 63–7. It is intriguing to note that the same theatre which Studies, 4/2, 1987, pp. 63–7. It is intriguing to note that the same theatre which under Jewish pressure refused to stage the play Perdition proudly staged the offensive play Branian Niehte by Tenia A.I. under Jewish pressure retused to stage the play Peratition proudly staged the offensive play Iranian Nights by Tariq Ali and Howard Brenton. This too at the height of the Rushdia affair and data. offensive play Iranian Nights by Tariq Ali and Howard Brenton. This too at the height of the Rushdie affair and despite vehement protests from Muslims. 14. See Appendix IV, The Position Statement of the UK Action Committee

16. Shabbir Akhtar, 'Is Freedom Holy to Liberals? Some Remarks on the Purpose of Law' in Free Speech. Discussion Papers No. 2, CRE, London, 1990,

17. Simon Lee, 'Free Speech and Religious Freedom' in Law, Blasphemy and the Multi-Faith Society. Discussion Papers No. 1, CRE, London, 1990, p. 4.

18. For a detailed account of this event, see James Tweed's report in New Statesman and Society, London, Vol. 4, No. 138, 1991, p. 19.

19. Ibid. Robert Maxwell is not the only example to record. In March 1989, a Chinese publishing house published a book entitled Sexual Customs in which the authors, Ke Le and Sang Ya, preposterously argued that minarets of mosques were phallic symbols, domes represented female breasts and the main purpose of a pilorim's visit to Makka is to commit bestiality with camels. Following demonstrations and strong protests from Chinese Muslims, the Chinese government immediately banned the book and brought the saga to a peaceful conclusion (see for details, report in the national newspapers, also Shabbir Akhtar, Be Careful with Muhammad, p. 125).

In May 1991, Sa'id Habib, an Arab columnist of the London-based newspaper Al-Arab outraged the Muslim community by impudently comparing Saddam Hussein with the Prophet, some of his Companions and the Prophet Jesus. As soon as a Muslim delegation under the auspices of the UK Action Committee on Islamic Affairs met the columnist and editor of the newspaper, they realized on Islamic Attairs met the commission and control of the incorporation o offending the feelings of Muslims. The columnist not only resigned from his post, but published an apology in the same newspaper thereby closing the door post, but published an apology in the same newspaper thereby crossing the door of further speculation and misunderstanding (see Al-'Arab, 8th May, 1991; also

20. Bhikhu Parekh, 'The Rushdie Affair and the British Press: Some 20. Bhikhu Parekn, The Kushule Allali and the Ditubli Fless. Solite Salutary Lessons', in Free Speech, Report of a Seminar, Discussion Papers No.

21. John Michell, Rushdie's Insult, London, 1989, p. 5.

22. Bhikhu Parekh, ibid., p. 62. M.H. Faruqi, 'The Author as the Stooge', Bhikhu Parekh, ibid., p. 62. M.H. Faruqi, 'The Author as the Stooge', and Stoogle', and Stoogle' 22. Bhikhu Parekh, 1814., p. 52. Mr. Fr. Furuqp, The Auth.
Impact International, 23rd February-8th March, 1990, p. 17. Impact International, 23rd February—our mustake and the Editors of this book, Mr. Liaqat 22A. In his letter of 29th August 1991 to the Editors of this book, Mr. Liaqat

Hussain has rejected this account thus:

Hussin has rejected this account thus:

Tam deeply concerned at the interpretation you have given to the book burning and deeply on the 14 January 1989. incident in Bradford on the 14 January 1989.

For your information, at the occasion of the book burning, the large bulk of For your information, and most specifically neither of the T.V. fam occur concenies at morning pretation, incident in Bradford on the 14 January 1989. For your information, at the occasion of the book burning, the large bulk of for your information, and most specifically neither of the T.V. channels and media was not present, and most specifically neither book that subsection. national media was not present, and most specifically instance of the f.V. channels national media was not present, and most specifically discount of the book that subsequently were present. The photographs showing the burning of the book that subsequently appeared in the national dailies was taken by a local free-lance photographer. The appeared in the national dailies was taken by a local free-lance photographer. The appeared in the national dailies was taken by a local free-lance photographer. The appeared in the national dailies was taken by a local free-lance photographer. appeared in the national dailies was taken by a new broadcast by the main T.V. film clips showing the book burning which were broadcast by the main T.V. film clips showing the book burning windst were from a video film commissioned by channels in this country and worldwide were from a video film commissioned by channels in this country and worldware well and the commissioned by the Bradford Council for Mosques. The C.F.M. permitted the use of its privately the Bradford Council for Mosques on a request basis. Later C.F.M. the Bradford Council for Mosques: The Carlot Day Inc. and the Got His privately commissioned video by T.V. Channels on a request basis. Later C.F.M. sold the commissioned video by 1. v. channels of a request casts. Later C.F.M. solingths of the film to a T.V. Consortium. We have evidence to support this, mights of the film to a true begins of the book in Bradford was antical.

ights of the film to a 1.v. consortium.

Please note that the burning of the book in Bradford was entirely the decision of Please note that the durning or are easily the decision of Bradford Council for Mosques without any kind of external prompting by anyone. Bradford Council for Mosques takes full responsibility for this incident,"

23. Bhikhu Parekh, ibid., p. 62.

24. Malise Ruthven, A Satanic Affair, London, 1990, p. 131.

25. Bhikhu Parekh, ibid., pp. 71-2.

26. Indeed, later on, when the Muslim community advised the two Imams to disassociate themselves from Rushdie's so-called conversion to Islam and declare categorically that his conversion was not genuine, they did so on Friday. 3rd May, 1991 before a large congregation at the Central Mosque, London. They not only apologized for their mistake in witnessing the ceremony of Rushdie's conversion to Islam but clearly said that 'what Salman Rushdie has done [by embracing Islam] has not changed the previous judgement on him as an apostate for he has expressed no real and honest repentance translated into good deeds' (see the report in The Independent, 3rd and 4th May, 1991).

27. For a detailed analysis of the viewpoint of different schools of Islamic law on this issue see Qādī 'Iyād, Al-Shifā' bi-ta' rīf Huqūq al-Mustafā, English tr. by A. A. Bewley, Muhammad, Messenger of Allah: Ash-Shifa of Qadi 'Iyad (Granada, 1992) and Shaikh al-Islām Ibn Taimiyya, al-Sārim al-Maslūl alā Shātim al-Rasūl, Ist edition, Hyderabad, Deccan, n.d., Ibn 'Ābidīn, Ḥāshiya Radd al-Muhtār, Dār al-Fikr, 1979 and 'Abd al-Qādir 'Awda, al-Tashrī' al-Jinā' ī al-Islāmī, Vol. I, Beirut, n.d. For an Orientalist's detailed response to the fatwā and related issues, see Bernard Lewis, 'Behind the Rushdie Affair', American Scholar (Washington, D.C.), Spring, 1991, pp. 185-96.

28. If a Muslim driven by his zeal to protect the honour of the Prophet takes the law into his own hands and kills the blasphemer, the Islamic law of qisas or punishment for deliberate murder will not apply to him. He will however be punished for taking the law into his own hands and the Islamic court will decide what punishment should be meted out to such an offender.

29. However Islamic law allows Muslim governments to seek extradition of the one abusing the Prophet under the international law of extradition of CHAPTER 2

# Salman Rushdie: The Man and His Mind

"My Theme is Fanaticism"

by Salman Rushdie

Excerpts from his interview with Principal Correspondent, Madhu Jain.

O. When did you actually begin The Satanic Verses?

A. Parts of the novel have been in my head since I first began to study Islamic history at the university 20 years ago. But I started work on the book in early 1984. I stopped after my first draft. I wasn't very happy with it and the Nicaragua trip came as a godsend. It gave me the chance to get away from my own internal situation. When I returned the problems jamming me had gone

Q. The novel appears to be quite a fierce critique of Islamic

A. Actually, one of my major themes is religion and fanati-A. Actually, one of my major memos is rengion and familiar cism. I have talked about the Islamic religion because that is what I know the most about. But the ideas about religious faith and the nature of religious experience and also the political implicathe nature of rengious experience and also the Political Implications of religious extremism are applicable with a few variations tions of religious extremism are applicable with a new variations to just about any religion. In the beginning and the end of the novel there are other kinds of fundamentalism also. . . .

Q. Some of the names you use are straight out of the Book Q. Some of the names ) the Book, based on real characters in Islamic tradition; but others are  $m_{ado}$ up. Why did you do that?

p. Why did you do mu:
A. I have changed names. I have given the name of an Egyptian temple, Abu Simbel, to the leader of Mecca.

tian temple, Abu officers, the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact that an idea or a new that the fact thing in the world must decide whether to compromise or not thing in the world must determ the book grew was of the Beyond that, the image out of which the book grew was of the Beyond that, the image out of the prophet going to the mountain and not being able to tell the difference between the angel and the devil. . . .

O. Do you fear a backlash from the mullahs?

A. Even Shame was attacked by fundamentalist Muslims. I cannot censor. I write whatever there is to write.

Source: India Today (New Delhi), 15th September 1988 - "My Theme is

## Read 'Satanic Verses' Before Condemning It

#### by Salman Rushdie

Dear Rajiv Gandhi: On Oct. 5, the Indian Finance Ministry announced the banning of my novel, "The Satanic Verses," under Section 11 of the I-1: Section 11 of the Indian Customs Act. Many people around the world will find it can be a constant. world will find it strange that it is the Finance Ministry that gets to decide what Indian to decide what Indian readers may or may not read. But let that pass, because at the end of the notification of the ban an even stranger statement appeared.

The ministry - I am quoting from the Press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added that the last of the press Trust of India's report—"added the press Trust of India's report of India' report - "added that the ban did not detract from the literary and artistic ment of Ruchdian." Thanks for the good review. To which I can only reply:

The book was banned after representations by two or three Muslim politicians, including Syed Shahabuddin and Khurshid Alam Khan, both members of Parliament. These persons, whom the strate to call assume the control of the control I do not hesitate to call extremists, even fundamentalists, have

Salman Rushdie: The Man and His Mind

attacked me and my novel while stating that they had no need actually to read it. That the actually to read it. anacked me and my novel while stating that they had no need actually to read it. That the government should have given in to such figures is profoundly diamed. A further official statement was brought to my notice. This yplained that "The Satania Vosca", explained that "The Satanic Verses" had been banned as a

pre-emptive measure. Certain passages had been identified as susceptible to distortion and misuse, presumably by unscrupulous religious fanatics and such. The banning order had been issued to prevent this misuse. Apparently, my book is not deemed blasphemous or objectionable in itself, but is being proscribed

This really is astounding. It is as though, having identified an for, so to speak, its own good!

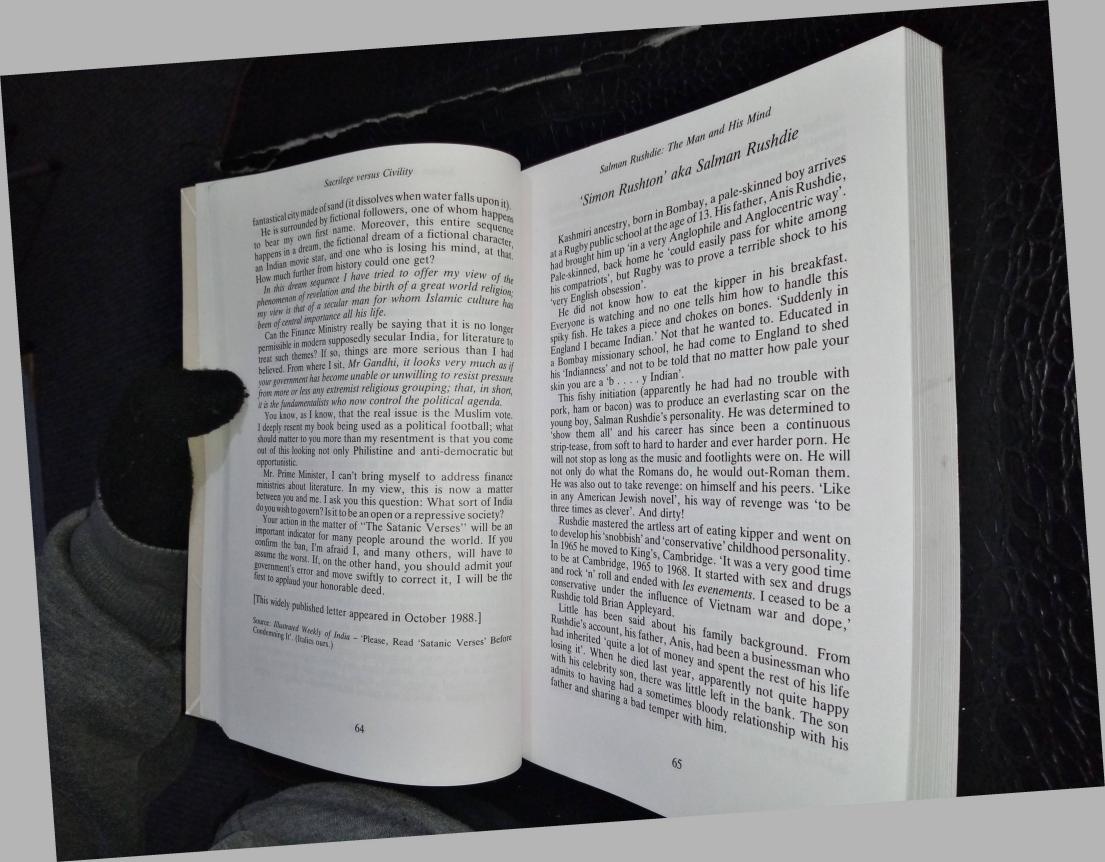
innocent person as a likely target for assault by muggers or rapists, you were to put that person in jail for protection. This is no way, Mr. Gandhi, for a free society to behave. Clearly, your government is feeling a little ashamed of itself and, Sir, it has much to be ashamed about. It is not for nothing that just about every leading Indian newspaper has deplored the ban.

It is not for nothing that such eminent writers as Kingsley Amis, Harold Pinter and Tom Stoppard have joined International PEN and India's association of publishers and book sellers in condemning the decision. The right to freedom of expression is at the foundation of any democratic society, and at present, all over the world, Indian democracy is becoming something of a laughing-

When Syed Shahabuddin and his fellow self-appointed guardians of Muslim sensibilities say that "no civilized society" should permit the publication of a book like mine, they have got things backward. The question raised by the book's banning is precisely whether India, by behaving in this fashion, can any more lay claim to the title of a civilized society.

Let us try to distinguish truth from falsehood in this matter. Let us try to distinguish trum from talsemood in this matter.

Like my zealous opponents, you will probably not have read "The Satanic Verses." So let me explain a few simple things. I am Satanic Verses. So let me explain a lew simple timings. I timing accused of having "admitted" that the book is a direct attack on accused of having "admitted that the book is a direct attack on Islam. I have admitted no such thing, and deny it strongly. The Islam. I have admitted no such thing, and deny it strongly. The section of the book in question (and let us remember that the section of the book in question (and let us remember that the book is not actually about Islam, but about migration, metamorbook is not actually about Islam, but about migration, metalinor-with a prophet – who is not called Muhammad – living in a highly phosis, divided selves, love, death, London and Bombay) death with a prophet – who is not called Muhammad – living in a highly



After graduating, Rushdie went on a visit to Pakistan, His After graduating, Rushule work all kinds of terrible reasons, like finding husbands for my sisters, had moved to Karachi for 'all kinds of terrible reasons, like finding husbands for my sisters, had been significant to reasons. parents had moved to Karacin to parents had moved to Karacin to sense discrimination in India', because and half reasons ... like linding discrimination in India', because they were beginning to seven years. 'He was beginning to seven years.' they were beginning to series they were beginning to lose had been in England for seven years. 'He was beginning to lose had been in England' and 'felt nothing for Patients had been in England of St. In the grip on his homeland' and 'felt nothing for Pakistan, In his grip on his homeland' Pakistan seemed worth his grip on his nonlicial his grip his grip on his nonlicial his grip his gri

angland he still tell like areas and frustration and he returned with The visit ended in distinct.

The visit ended in distinct in the visit ended with a badly hurt ego. Full of Cambridge confidence' Rushdie had a badly hurt ego. That the tried his luck with both television and journalism, but they would not let him use the word 'sex' or use pig as a character, he says not let him use the word. His first impressions of Pakistan had been rejected by the press His first impressions been in terrible bad taste because those were the libertine days of Yahya Khan. Sad and rejected, Rushdie returned 'home'. He had one more cause to disprove that he was neither an Indian nor a Pakistani.

Rushdie now wanted to be a writer; not being one as yet, he earned his living by acting in fringe theatre, at the Oval House in Kennington, and by doing casual work with advertising agencies. We do not know about his theatrical achievements but in advertising the tended to submit more or less the same copy over and over again. He was felt to be heavy-going'. Or so they said, although he was also credited with coining the line 'Naughty but nice' for cream cakes. The slogan was rejected by the manufacturers because it seemed to link cream with obesity.

(A letter in The Sunday Times, 9th October 1988, said: The phrase is some 100 years old, and of American origin. The song entitled "It's naughty but it's nice" was popularised by Minnie Schult in the 1880s, and the catchphrase itself reached Britain

Acting and experimenting with words, Rushdie met an English girl, Clarissa Luard. She had been working in what her 'mother would call function. would call fun things' - fashion, rock and pop. At that time both Rushdie and Lucada. Rushdie and Luard 'were living with others' and 'for two years, they conducted a were living with others' and 'for two years, they conducted a were living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they conducted a week living with others' and 'for two years, they were living with others' and 'for two years, they were living with others' and 'for two years, they were living with others' and 'for two years, they were living with other with the weak living with the weak li they conducted a secret affair until, finally, they moved in together into a house a little to the conducted a secret affair until, finally, they moved in the conducted as secret affair until, finally, they married together into a house which belonged to Mrs Luard. They married in 1976.

Enter a lodger, Liz Calder, who worked in publishing at Gollancz. She mothered D. J. W. Worked in publishing at Grimus Golfancz, She mothered Rushdie's first published novel, Grimus in 1975. It proved a flor roush Rushdie in 1975. It proved a flop receiving dismissive reviews, but Rushdie has not yet 'showed them all'. Nor did he intend to give up.

has not yet 'showed them all'. Nor did he intend to give up.

finished Midnight's Children in 1979. Calder had moved to Cane Salman Rushdie: The Man and His Mind has not yet 'showed them all'. Nor did he intend to give up. 12

finished Midnight's Children in 1979. Calder had moved to Cape.

Fublished in 1981 the Children was an incompany of the Children was a considered in 1981. finished Midnight's Children in 1979. Calder had moved to Cape.

Published in 1981, the Children was an instant success.

In the Children was an instant success.

Additional to the Children was an instant success.

Additional to the Children was an instant success. Published in 1981, the Children was an instant success. Tou did not need a Kipling, a Foster or even Katherine Mayo, the Blimp himself had arrived. An Indian did not need a Kipling, a Foster or even Katherine Mayo, authentic Blimp himself had arrived. An Indian and a more authentic Colonel Blimp. The Children was Buckeling to 100 Box 100 Blimp himself had arrived. An Indian and a more authentic Colonel Blimp. The Children won Rushdie the \$10,000 Booker

Colonel Billing. The Children won Rushule the playurched.

Prize. He had been discovered and he had been launched.

There was a little with the playurched. There was a little mishap though about Midnight's Children.

The late Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Minister Man I alice Constitution of the Indian Prime Mi The late Indian Prime Minister Mrs Indira Gandhi had to be given

a public apology by both Rushdie and his publishers in answer to a public apology by both Rushide and the published at the libel action. They also paid costs and gave an undertaking to remove from all future editions under their control the passages

Rushdie tried to do better in Shame. He took an aim on Pakistan, its political characters, its culture and its religion. Some you enjoyed, some you loathed and much you did not understand. Rushdie's style is dense and its import as clothed as a strip-tease dancer. There exists in London something called The Page 15 Club. It consists of literary editors, journalists, academics, novelists who have got no further than page 15 with Rushdie's

Yet these things mattered little because he had been given the certificate of success. He had hoped to win the Booker Prize once more. He was cross when he did not and set about putting together his Satanic Verses. Combining all his skills in writing, acting and imagining and remembering his credo 'I will show them all', he has achieved an enormous success in outrage and sacrilege. If he does not get the Booker Prize, a second time this year, he can look forward to winning the Nobel Prize, next year or the year after that. There is no reason to assume that he is incapable of

producing something, yet more filthy than his Satanic Verses. Rushdie – 'His detractors anglicise his name to Simon Rushton' -has also been mobile with his women. The marriage with Clarissa Luard, mother of his nine-year-old son, Zafar, 'actually ended' Luard, mother of ms nine-year-old soil, Zalar, actuary in 1984, although they were formally divorced in 1987. He left Liz Calder who had launched him as a published novelist as well

s his original agent Deburall Rugers.

From Cape he went to Viking-Penguin who will give him From Cape ne went to viking rengum who will give mini also sacked his literary agent in America Discovery Rushdie also sacked his literary agent in America, Elaine Markson and

case of Mahammad (peace be upon him) his 'brief flirtation with how a possible compromise about manatheism'. And here is a possible compromise about monotheism. And here is how a possible compromise about monotheism. And here is Rushae the historian pieces tomether what transpired here. a possesse compromise about monotheism. And here is now a possesse the historian pieces together what transpired between the Prophet and Gibraul, the archanged who becomes him possesses the Prophet and Gibraul, the archanged who becomes him to the prophet and Gibraul, the archanged who becomes the prophet and Gibraul and Gibraul, the archanged who becomes the prophet and Gibraul and Gibr the Prophet and Gibreel, the archangel who brought him revelathe Prophet and Gibreel, the archangel who brought min revenue to Mohammad and tells him that more when Gibreel comes to Mohammad and tells him there were are Satanie surprise and should be sometimes to the satanie surprise and should be sometimes. Sacrilege versus Civility these verses are Satanic verses and should be removed - and here are the real surpress he formation to the second should be removed - and here are the real surpress here. seplaced her with Andrew Wylie. Leaving Clarissa, he had a are the real verses – he forgave him. He [Gibreel] said, "Never mind, it is understandable thinse. replaced her with Anarca Robyn Davidson and is current, affair with an Australian writer, Robyn Davidson and is current. affair with an Austrania and Novelist, Marianne Wiggins, married to an American novelist, Marianne Wiggins, mind, it is understandable, things like this have happened Rushdie thinks there are two Salman Rushdies walking around This great historian does not, however, indicate how he Rushdie thinks there are the large than I meet people, I have to kill the managed to retrieve this dialogue between the archangel and the nown and frequency before they can see him'. Two into one they think they know before they can see him'. Two into one one they think they kind and Gibreel Farishta, implying that product Salahuddin Chamcha and Gibreel Farishta and G Prophet after 1400 years. He is, however, quick enough to se, there is no evil and no good either. That is what The Salani condemn his critics for such fanciful and pernicious ravings in the name of history. For he says: 'It seems that Gibreel is more Verses is all about tolerant than some of these people attacking the book'. Quite (Sources 1 Salman Rushdie: 'Caught between two worlds' by Lloyd Grow The Control London, 26th May 1986. 2, 'Fishing for Salman' by Mark Lawren unequivocally he once again states the historical origin of The The Independent London, 10th September, 1988. 3, 'Portrait of the novelistan Satanic Verses rooted in Islamic history: 'At the very beginning a hex property by Brian Appleyard, The Sunday Times Magazine, 116 of Islam you find a conflict between the sacred text and the profane September 1988.) text, between revealed literature and imagined literature . . . So Source Impact International, 18/20, 28th October-10th November 1988 "Simon Rushton" aka Salman Rushdie' that's what I was doing, exploring'. He was brazen enough to claim: 'I get letters every day from Muslims who do like the book.'1 He denounced the 'mullahs' for The Satanic Mind stage-managing the protest: 'I knew that very theocratic, medievalist Islam that is being pushed through the mosques was Throughout the Affair, particularly after Imam Khomeini's not likely to take very kindly to the book I was writing, but I lanua, Salman Rushdie was the focus of the Western media. Whatever he said, no matter how frivolous, was reported dutifully didn't foresee a reaction on this scale. If you don't believe, and I don't, that some kind of disembodied supreme being sent an on prime time TV and figured quite prominently in the British angel to dictate a book to a seventh century businessman named daties. As to the genesis of The Satanic Verses Rushdie offered Mohammed, you are in trouble.'2 He said if he had known that often contradictory, rather opportunistic stances. Before the this book was going to produce such a reaction by Muslims, he protest over its sacrilegious contents, Rushdie took great delight and pride in having taken up Islam and fundamentalism in his would have penned a stronger and more 'critical' book on Islam. about for he 'knew the most about it'. This stance is reflected at its heal in his interest. What he meant was that he would have gone even further in his its best in his interview with the Bandung File, a Channel 4 TV Rhomenics forms but he bandung File, a Chairle Imam. Rhomenics forms but he day After the fatwa one notes a sea-change in Rushdie's position. Khomeini s fativa but broadcast on 14th February, 1989, that is before day man Khomeini second to day the day that is before day man Khomeini second to day the day that is before day the day that is before day the day that is before day that it is before day that is before day that is before day that is before day t Take this recanting of his word as an example: 'I recognise that man Khomem issued his fatwā. In his reply to the question how has haved was based. many Muslims have felt shocked and pained, too.' Abandoning tar his novel was based on the Qur'anic text or Islamic history. the self-appointed role of a historian of Islam in writing The Rushdie had the audacity to say: 'Almost entirely. Almost Satanic Verses, he started invoking the privileges and protection everything at these sections [the Chapter in The Satanic Verse dealing with Islam] there is the Chapter in The Satanic Verse in the Satanic Verse in the Chapter in The Satanic Verse in the Satanic Verse in the Chapter in The Satanic Verse in the Chapter in The Satanic Verse in the Satanic Verse in the Chapter in The Satanic Verse in the Satani of an artist. Look at his version of the freedom of expression: dealing with Islam] starts from an historical or quasi-historical for at a historian starts. What is freedom of expression? Without the freedom to offend, for as a historian studying Islam he had discovered in the what is freedom or expression; without the freedom to offend, it ceases to exist . . . Muslims are accustomed to satire as anyone

Sacrilege versus Civility else, why must a novel be proscribed for doing the same?' Entitled else, why must a novel be piece is full of vendetta against things 'In Good Faith', Rushdie's piece is full of vendetta against things In Good Faith', Rushure's place, distorting, discrediting and dismiss.

Islamic. Here is his harangue, distorting, discrediting and dismiss. Islamic. Here is his haranged, it would ask the following question sing the Islamic law: . . . I would ask the following question. sing the Islamic law.

are all the rules laid down at a religion's origin immutable for prostitution (stepping). are all the rules laid down at ever? How about the penalties for prostitution (stoning to death) ever? How about the penaltic or thieving (mutilation)? How about the prohibition of homosex. or thieving (munatori). To thomosex, uality? How about the Islamic law of inheritance, which allows a widow to inherit only an eighth of share, and which gives to sone widow to inner to my at twice as much as it does to daughters? What of the Islamic law of evidence, which makes a woman's testimony worth only half that of a man? Are these too, to be given unquestioning respect It is followed by the declaration: 'I am a modern, and modernist urban man, accepting uncertainty as the only constant, change as the only sure thing. I believe in no god, and have not done so since I was a young adolescent . . . To put it as simply as possible: I am not a Muslim.'3 Then there was another somersault in that on 24th December 1990, he announced his 'embracing' of Islam in these words: '... religion for me has always meant Islam ... I am able now to say that I am a Muslim.'4 Notes and References 1. The complete text of this interview is published in *The Rushdie File* edited by I is a April 100 for the Rushdie File edited by Lisa Appignanesi and Sara Maitland, pp. 27-31. The Devil Made Him Do It', Newsweek, 6th February, 1989. In Good Faith, The Independent on Sunday, 4th February, 1990. Why I have Embraced Islam', The Times, 28th December, 1990. Divorce for Rushdie by Graham Lord

Salman Rushdie is "very, very depressed" by his two-year are the salman and the salman are the salman are salm captivity, says his estranged wife, American novelist Marianne Wiggins, who tells me sha and n Wiggins, who tells me she and Rushdie will divorce later this year.

Salman Rushdie: The Man and His Mind

"He's so depressed, extremely down. He's isolated himself from the's former friends and he's developed a work thin skin recently "He's so depressed, extremely down. He's isolated mmsell Itom
his former friends and he's developed a very thin skin recently
and can't take criticism and can't take criticism.
"The man's career is incredibly operatic and he's very volatile She denies that she now has a new man but says: "The rumours and can't take criticism.

She demes that she now has a new man but says:

are rife about Salman, that he has several new women friends

and why not? One friend who speaks to Rushdie once a week on the telephone admits: "He's not in too good a shape. He's far worse than he was and in greater difficulties now than he's ever been. . . .

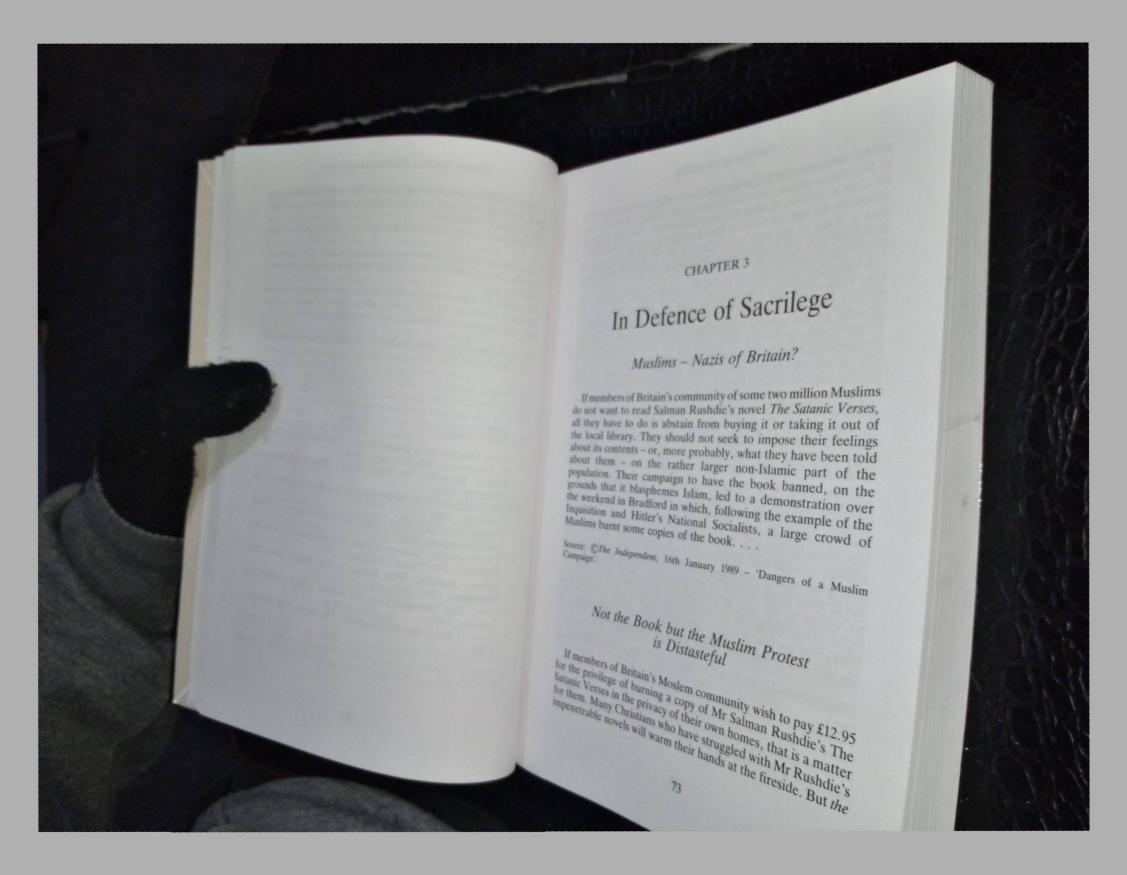
Source: Sunday Express, 24th March 1991 - Divorce Ahead for Rushdie After
His Wife's Year of Paint His Wife's Year of Pain'.

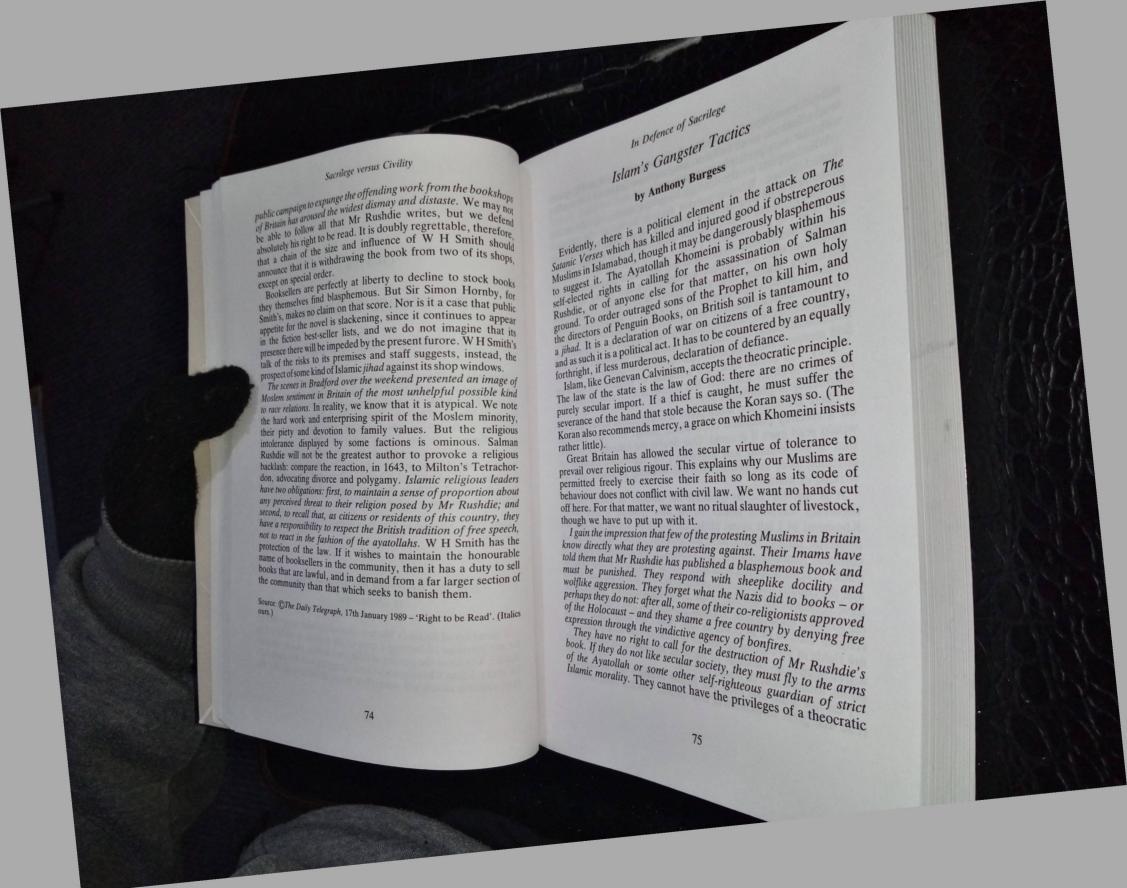
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- Salman Rushdie, 'In Good Faith', The Independent, 4th February, 1990.
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- Tim Rayment, 'Salman is Vain and Self-Obsessed, says Mrs. Rushdie', The Times, 31st March, 1991.
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- December, 1991.

  , 'One Thousand Days in a Balloon', The Bookseller, 3rd ry, 1992. Fig. 'I Must Not Be Forgotten', The Times, 15th February,

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Areopagitica. Oliver Cromwell's Republic Proposed muzzling the truth must in effect that the truth must press, and Milton replied by saving. in effect Areopagitica. Oliver Cromwell's Republic proposed muzzling the truth must heat.

Areopagitica. Oliver Cromwell's Republic proposed muzzling the truth must heat.

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press, and Milton replied by saying, in effect, that the dust and heat.

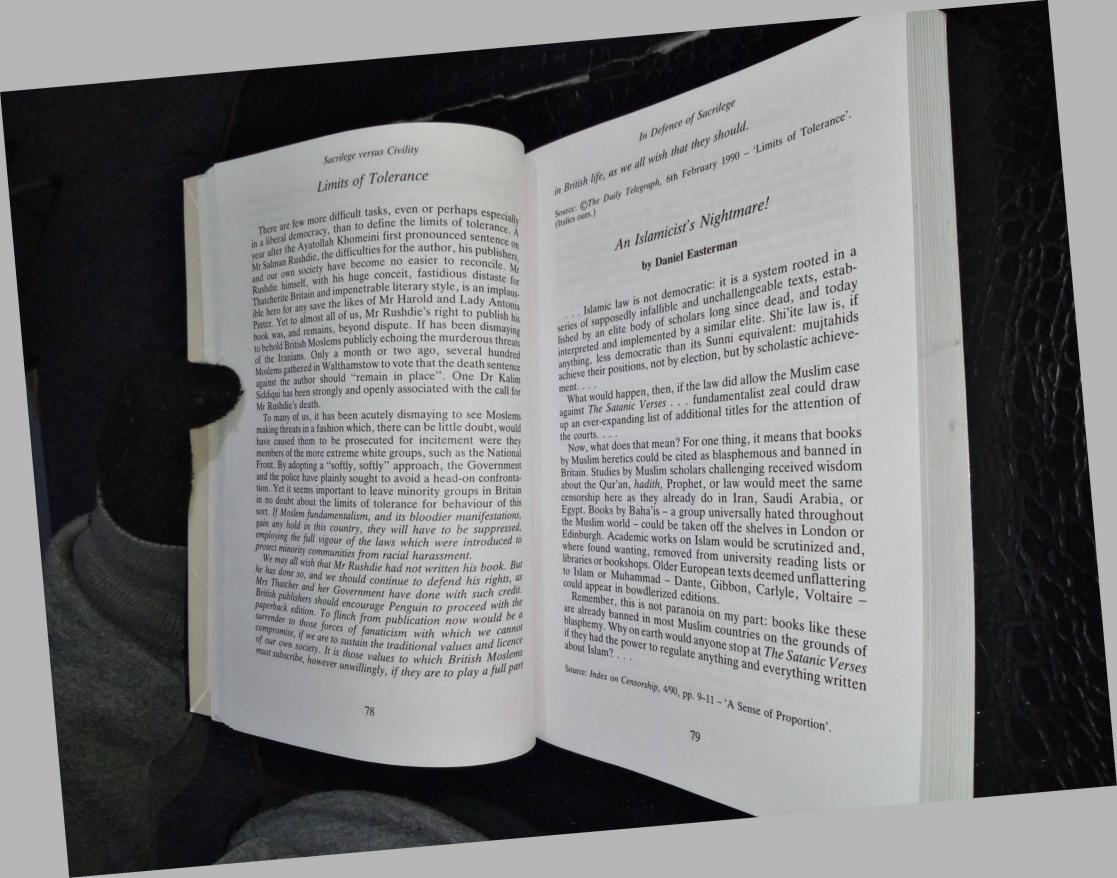
press, and Milton replied by saying, in effect, that the truth heat.

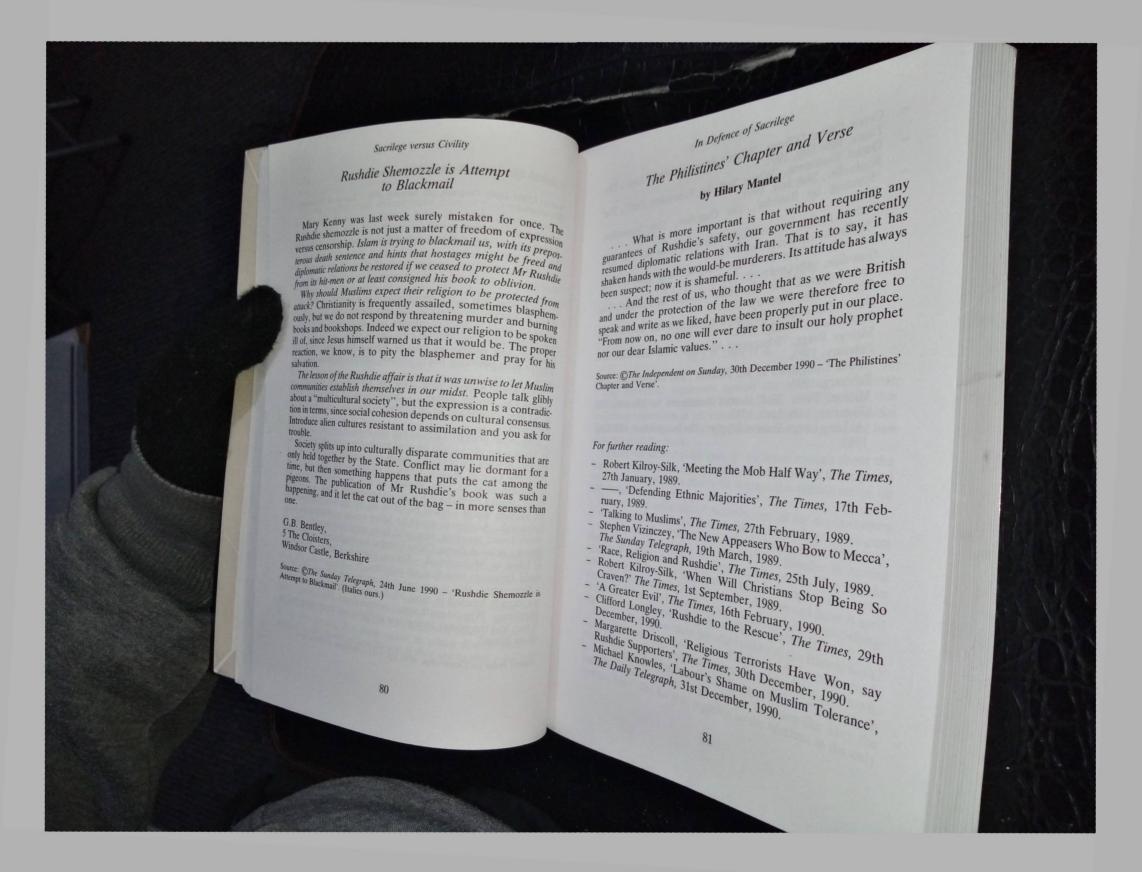
press, and Milton replied by saying, in effect, that the truth heat. declare itself by battling with falsehood in the dust and reat.

Mohamed is presumably great enough to report a spiritual victory and novelists. Islam over misrepresentation by both theologians and novelists. Mohamed is presumably great enough to report a spiritual victory and novelists. Islam over misrepresentation by both theologians and hood. It seems once did intellectual battle. Now it prefers to draw blood. Sacrilege versus Civility over misrepresentation by both theologians and novelists. Is under the once did intellectual battle. Now it prefers to draw blood. It seems once did intellectual battle. Now it prefers to the tractice of the hard battle. Now it prefers to the tractice of the tractice of the hard battle. state in a society which, as they knew when they entered it, grants once did intellectual battle. Now it prefers to draw blood. It seems to have lost its major strength only to resort to the tactics of the gangster. This is unworthy of a major religion state in a society which, as they be state in a society which is the state in a society wh with that very principle of tolerance. gangster. This is unworthy of a major religion.

One wonders if even major religions, however sincerely held,

one wonders if even major religions, however holiofe that no hould be allowed to prevail over those secular heliofe. with that very principle of the United Kingdom applies equally to the What applies to the United Kingdom applies equally to the to nave tost its major strength only to resident gangster. This is unworthy of a major religion. one wonders it even major religions, nowever since by the total should be allowed to prevail over those secular beliefs that no longer owe anything to the longer owe anything the longer owe are longer owe anything the longer of the longer owe are longer or longer owe anything the longer of the long What applies to the Olinect society thinks of the propher United States. What a secular society thinks of the propher United States. United States. What a state prophet the prophet Mohamed is its own affair, and reason, apart from law, does not make the prophet the prophet with the prophet the prophet with the prophet the prophet with the prophet the pr snould be allowed to prevail over those secural uchers sense of longer owe anything to theology – tolerance, charity, a sense of humour and a great deal of goodwill. There is a great deal of goodwill. Mohamed is its own arranged to the kind that has brought shame longer owe anything to theology – tolerance, chally, a sense of humour and a great deal of goodwill. There is something not very likeable about a faith that in and death to Islamabad. Logic would seem to demand that the whole corpus of anti-ls. likeable about a faith that is so quick to order assassination. I would much prefer that Khomeini argued rationally with the Logic would seem to English should be placed in the hands of lamic Interature in English Guild Plays of the Middle Ages, for incendiary Muslims: the Guild Plays of the Middle Ages, for infidel West in the manner of the great medieval Arabs. But, incendiary Muslim Mohamed appears – as in The Satanic Verses instance, in which Mohamed appears – as in The Satanic Verses instead of arguing, he declared a holy war against argument. His instance, in which the instance, in which the verses as Mahound, an atheistic force loosely identified with both King Herod and the Devil. If Muslims want to attack the Christian or humanistic vision of Islam contained in our literature, they will insolence is an insult to Islam. find more vicious travesties than Mr Rushdie's. Source: ©The Independent, 16th February 1989 - 'Islam's Gangster Tactics'. They had better look, for instance, at Edward Fitzgerald's Rubáivát of Omar Khayyám. But nobody is interested in this issue historically or philosophically. (Italics ours.) There is a little too much political opportunism in this picking on a recently published book which neither Iran nor Pakistan would read even if it could. One doubts the sincerity of protest Unite Against Islam! that is secondhand and unjustified by argument, thought or anything more intellectual than the throwing of stones and the striking of matches. by Norman Stone It is not for me to question the manner in which Islamic theocracy conducts affairs on its own ground. I feel about Khomeini as I felt about Hitler before 1939: I may not like his ... Islam is the religion, after all, of the ferocious Ayatollahs, domestic policy, but I have no grounds, other than those of of suicide-bombings and hostage-taking; of the Afghan sects, who, common humanitarianism, for protest. I am within my rights, I no doubt, will soon be meting revenge on collaborators with the think, in regretting that both his brand of Islamic fundamentalism Soviets. Salman Rushdie has learned this, in a very hard way.... and the equally intolerant fundamentalism of the American South The Mahdi is the enemy of mankind, and particularly of have remembered nothing of the medieval subtleties of Averroës on the one had womankind, and we need all the allies we can get. The world as on the one hand and St Thomas Aquinas on the other. Neither religion used to hand. a whole must unite to make sure that fundamentalist Islam does religion used to be as crude as this. And I am even more within my rights in invaids: my rights in inveighing against an aggressiveness which denies to a free society it. a free society its privilege of allowing its citizens to speak their minds without fear of L Source: ©The Daily Telegraph, 19th February 1989 - 'We Need Russian Help minds without fear of brutal reprisal. I do not think that even our British Muslims will be eager to read that great vindication. read that great vindication of free speech, which is John Milton's 76 77





- Conor Cruise O'Brien, 'Islam's Immunity From Law', The Times, 10th July, 1991.
- Times, 10th July, 1991.

  Daniel Easterman, 'Where Will the Extremism End?', The
- Bookseller, 26th July, 1991. Standing by Rushdie', The Guardian, 11th November,
- 1991.
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- The Times, 1st December, 1901

  Ian Aitken, 'Our Sovereign Duty to Save Salman', The
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  Tom Stoppard, 'Let Iran Make Amends on Rushdie', The
- Observer, Tolli Pedicary, Daniel Easterman, 'Salman Rushdie and His Critics', The
- Melvyn Bragg, 'Whispering Assassins', The Guardian, 2nd
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CHAPTER 4

## Voices of Civility

Deliberate Provocation

by J.P. Dixit et al.

Two important arguments against the banning of Salman Rushdie's book "the Satanic Verses," are: (1) The idea that individual expression in art cannot have any social and judicial limitation, and less seriously, (2) That those who support the ban have not read the book.

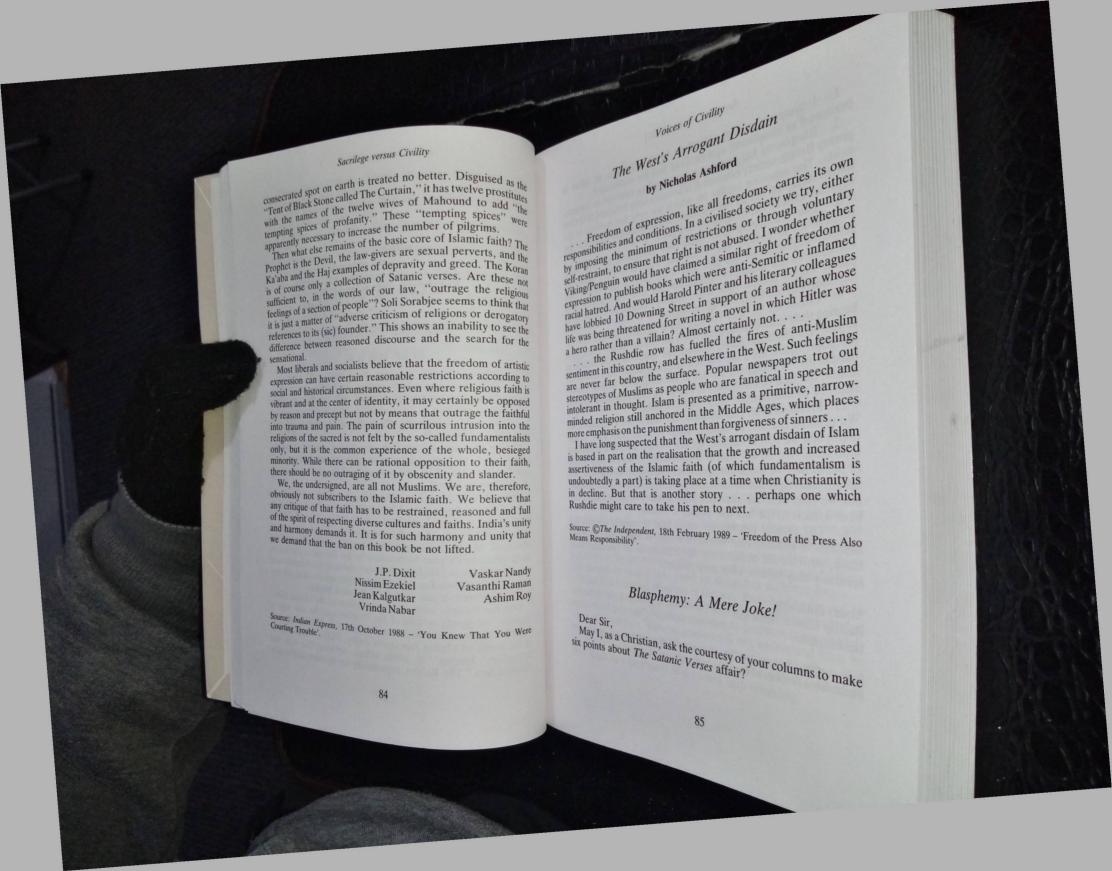
To take the second point first, do we know enough about the book already to form a judgement, perhaps not of literary and other merits, but of its ability to outrage the sentiments of all

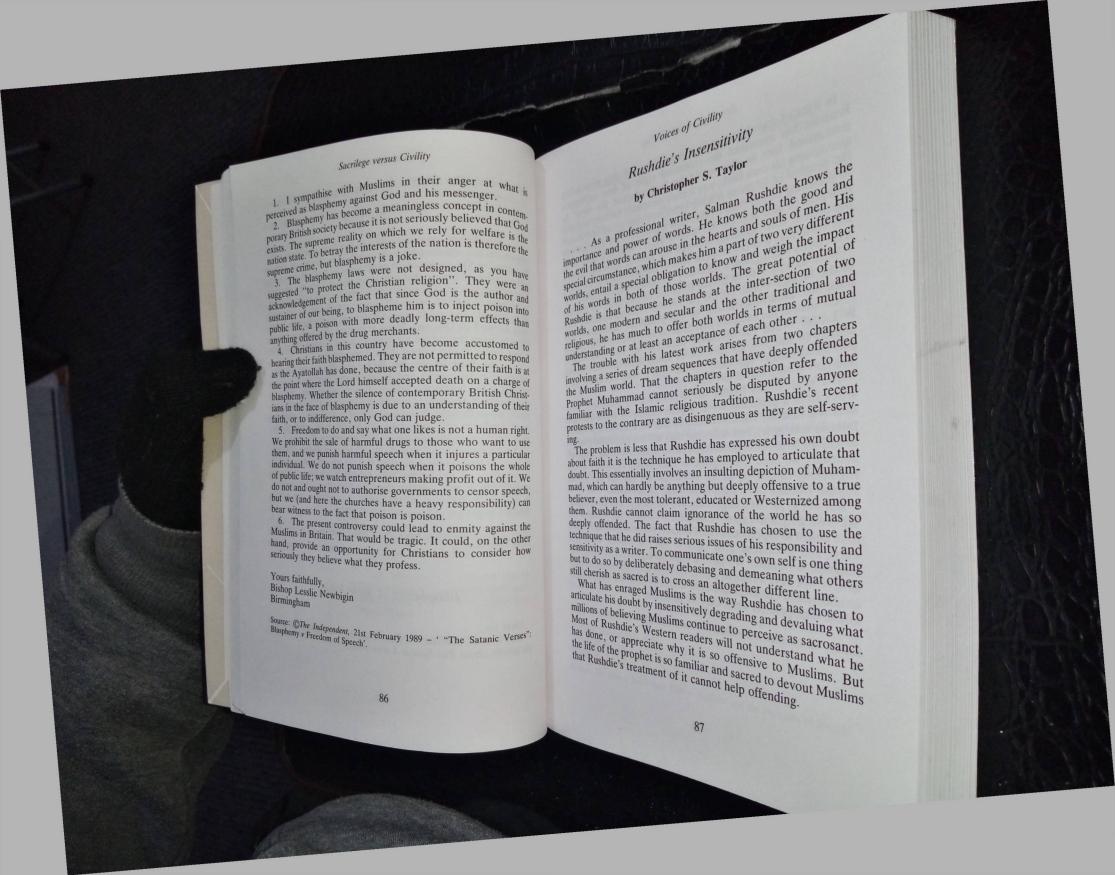
The author is quite clear, "Actually, one of my major themes is religion and fanaticism. I have talked about Islamic religion because that is what I know best." (India Today, Sept. 15, 1988). How does he talk about this religion? Its founder is named Mahound. Mr. Rushdie has not invented this name. This was the name given to Prophet Muhammad by his European detractors name given to Prophet Tylunanima. Cy his a term of abuse (Ma from Mahomet added to and hound) used as a term of abuse (Ma from Manomer added to and nound) used frequently in various European ecshatologies as a creature belong-

ing to the lowest depths of Hell, as the devil himself. How has Rushdie treated the other pillars of the Islamic faith?

How has Rushdie treated the other pinars of the Islamic latti:

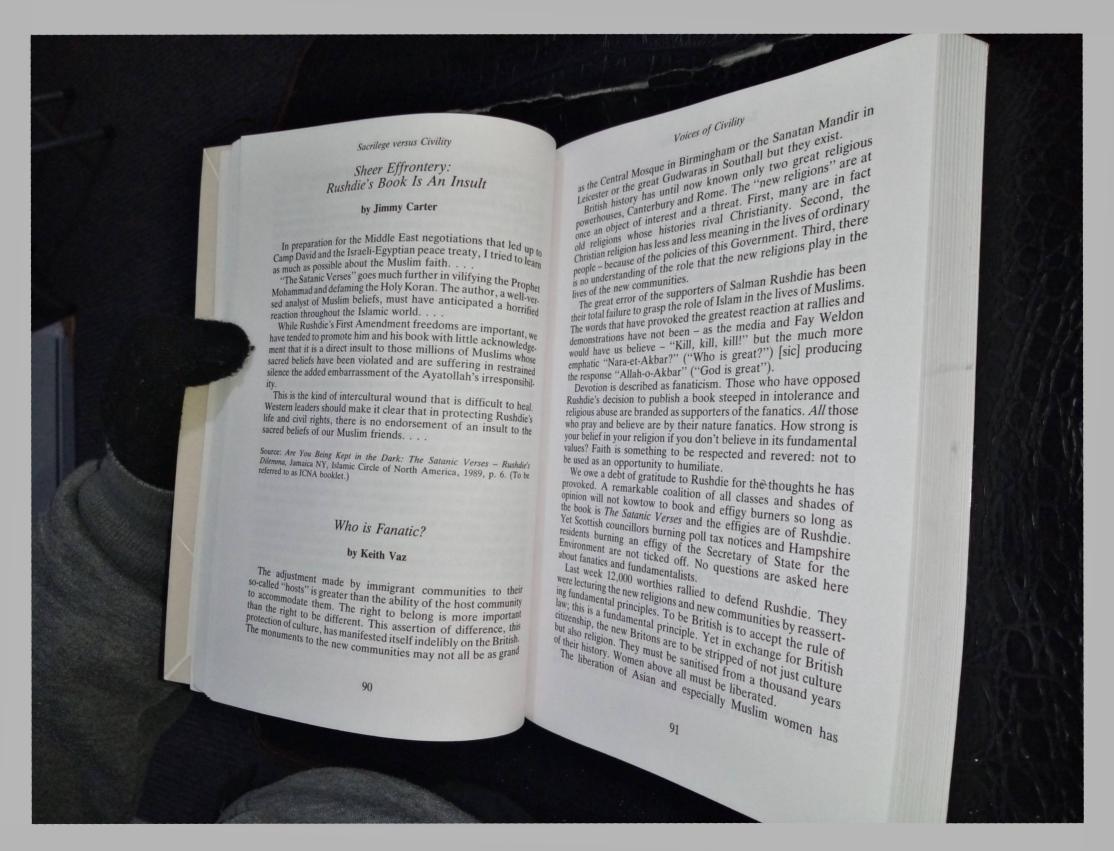
Ayesha, the youngest wife of the Prophet and the one who is Ayesha, the youngest wire of the Frophet and the one who is regarded as one of the highest authorities of tradition, is shown, regarded as one of the highest authorities of tradition, is shown, in the words of Madhu Jain (India Today, ibid) as "clad only in highest authorities of tradition, is shown, antire village lambing like in the words of Madhu Jain (India Today, ibid) as "clad only in in the words of Madhu Jain (India Today, 1010) as clau only in butterflies" leading "an entire village, lemming-like into the butterflies' leading "an entire village, lemming-like into the Muslims as the only





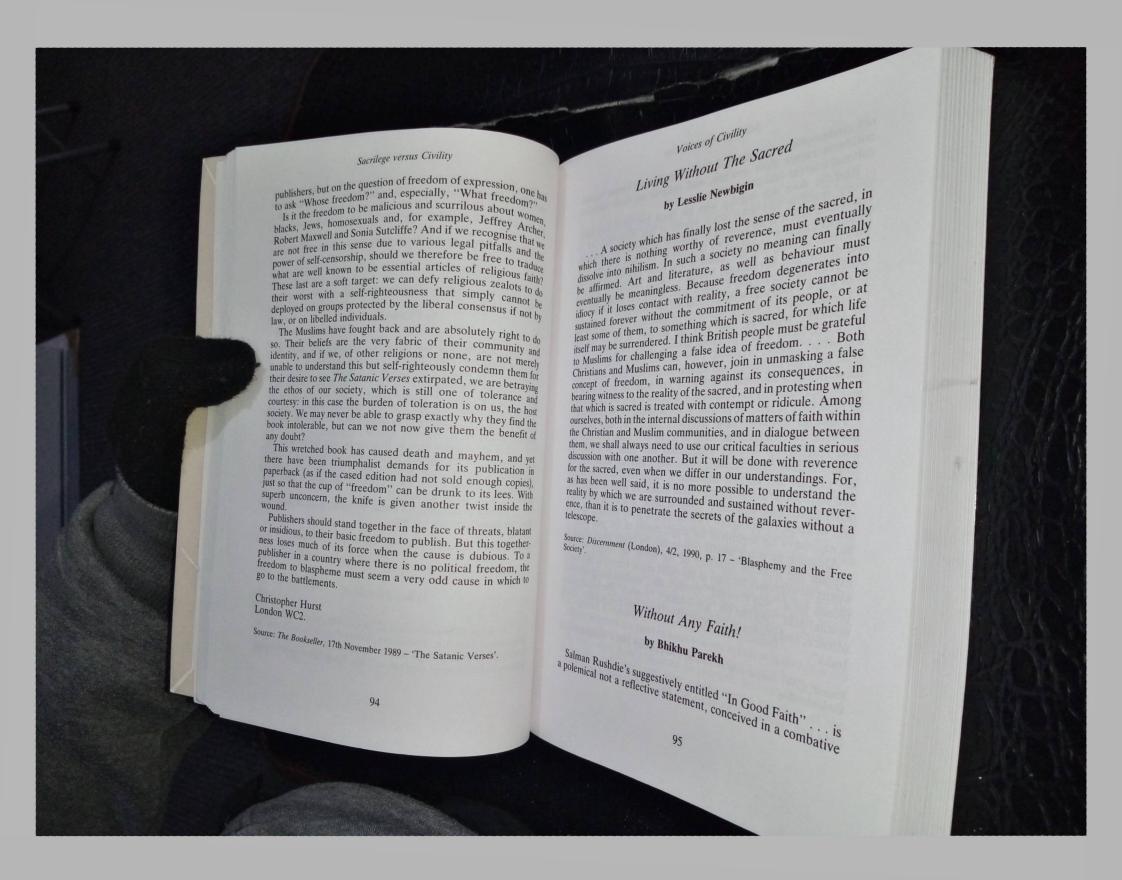
Rushdie and the Freedom of Speech From Lord Shawcross, QC
Sir, The Government hardly needed the support of the members
of the Society of Authors (some more books) who Sacrilege versus Civility Sir, The Government narray needed the support of the Heller who of the Society of Authors (some more known than others) In light of this situation, is it not fair to ask how responsibly of the Society of Authors (some more known than others). The signed the letter about *The Satanic Verses* (February 28). In light of this situation, is it not that the day flow responsibly Rushdie has exercised the treasured right of free expression Rushdie has exercised the world he has adopted his our control of the situation of the situation in the world he has adopted his our control of the situation of the s Rushdie has exercised the treasure of the expression guaranteed him in the world he has adopted his own? In signed the letter about The Satanic Verses (February 20). The Prime Minister has, as one would expect, made it abundantly clear that the Avatollah Khomeinia. guaranteed him in the world de lide deopted his own? In questioning his own faith, was it truly necessary for him to depict questioning his own faith, was it truly necessary for him to depict of Islam as a lying licentious misogynist and Prime Minister has, as one would expect, made it abundantly clear that the Ayatollah Khomeini's writ, itself a violation of the questioning his own faith, was to depict questioning his own faith, was to depict the prophet of Islam as a lying licentious misogynist and fraudy the prophet of our own truths, how much must be destroyed. the prophet of Islam as a 1911g the prophet of our own truths, how much must be destructively.

In searching of our own truths, how on the prophet of the pr rule of law and the comity of nations, will not run in this country. In searching of our own truths, the faith of other? Why at a time when trampled on and degrade the faith of other? Why at a time when the Islamic tradition. The writers of the letter might however have been better trampled on and degrade the talk of the mutual understanding between the Islamic tradition that he the mutual understanding between secular tradition he had the advised to emphasize that the privilege of freedom of speech the mutual understanding was born into, and the western secular tradition he has adopted was born into, and the western secular tradition he has adopted which we enjoy in this country depends, as do all privileges, upon was born into, and the was adopte is so clearly lacking, was it necessary to excite this type of anger? what exactly is to be gained from the further ignorant ridicule of the Muslim world, on the part of the Western audience that As to that, I would wish to record my complete agreement with of the Muslim world, or the profound humiliation and responsibility in its exercise. the letter you published from Mr Roald Dahl on the same day. does not understand and resentment of the audience that believes very sincerely and deeply The irresponsibility of Mr Rushdie in publishing a sensational in Islam? When the discourse between our two traditions is in Island: When already so strained, garbled, do we really need this provocative novel which he knew full well would cause immense offence to and inflammatory approach? Is the light it shed worth the pain millions of Muslims all over the world does indeed, as Mr Dahl and now blood, that it has cost? . . . says, put some strain . . . on our right to say what we like. The anger in the Islamic world provoked by Rushdie's book This is already demonstrated by the many voices which urge arises from a profound sense of pain caused by calculated and senseless ridicule. The hurt caused by this work may be a powerful that our law of blasphemy should be extended to protect all theistic force in making it a best seller but they are not particularly useful religions or at least those satisfying the criteria suggested by the in helping us to better understand either ourselves or the common Archbishop of York in his letter (March 1). humanity we need to recognize in each other, especially in the Muslims form a very large section of our fellow human beings frightening complexity of the contemporary age. In our world, and I have great respect for their religion. There is much in the Salman Rushdie has a right to do what he has done. teaching of Muhammad which commends itself to all of us and But we, as part of a large collective humanity, also have rights. most Muslims follow their religion with an explicit devotion far We have a right to expect more sensitivity from our writers. We exceeding that which I fear many of us show towards our own have a right to expect our writers to know the power of the written word, and to exercise their right to use the written word in a The Rushdie book has done incalculable harm to the interests responsible manner. We have a right to expect more from our of all people, not with any intention of contribution to scholarship writers. We have a right to expect them to use their talent to help of all people, not with any intermion of contribution (as Mr Yaqub Zaki's important article (February 28) shows) but us understand ourselves and each other. Finally, we have a right in order to sensationalise a novel in the hope of securing its better to feel disappointed when they let us down. in order to sensationalise a nover in the hope of securing its sale. It is a deplorable abuse of the freedom which he shares with the rest of us, but which we must nonetheless defend. Source: The Christian Science Monitor, 3rd March 1989 – 'Rushdie's Insensitiv' March 1. Source: The Times, 3rd March 1989 – 'Rushdie and the Freedom of Speech'.



freely take account of "the common good" and – so doing – both Sacrilege versus Civility reely take account of the common good and curtail our liberties and ensure our freedoms? become a great cause for the Rushdie defenders. The hypocrisus and the arrogance is breathtaking. I am become a great cause for the become a great c is extraordinary and the arrogance which women were placed that I went to a synagogue recently in which women were placed in a Source: OThe Independent, 8th August 1989 - Western Views of Islam'. I went to a synagogue recently in men. I saw no demonstrations different part of the room from men. I saw no demonstrations different part of the religion to liberate its women, nutside urging the Jewish Pengler Fay Weldon is the new, self-appointed liberator. Her pamphlet Fay Weldon is the liew, or the Koran has enslaved Muslim Sacred Cows, declares that is supposed Muslim women. Living, as we all do, in a society that is supposed to be women. Living, as we are considered to be enlightened but which tolerates and encourages sexism and the Lay Off the Sacred enlightened but which the abundance, it is the ultimate cheek to suppression of women in abundance, it is the ultimate cheek to suppression of women about liberation and Muslim men about by Charles Taylor An international conference held in Kuwait in 1980 and sponsored by the International Commission of Jurists recognised . We tend to think that freedom of speech is indivisible, that that the equal rights of women is a vital teaching of the Koran, There was no question of second-class status. During the recent either it applies to everything or it doesn't exist at all. . . . Pakistani elections, observers noted the huge personal vote But why give such a special status to religion? . . . Even looking generated to elect the first woman leader of an Islamic state. It at it from a secular humanist point of view, the fact that someone's is impossible to under-estimate the impact of this event on Muslim religion is the locus of his/her stand on the deepest and most To mock and goad the new religions is to rob them of their fundamental issues - death, evil, the meaning of life - seems to roots and their sensitivities. They must be left to develop in their justify giving it exceptional protection. This all still seems obvious own way: aware that they are not in their countries of origin; that outside of the West, but no longer so clear here. . . . they are minority religions; that they are in another place which ... Let unbelievers explore their views; only let them lay off has less tolerance and understanding than they were entitled to the symbols, stories, figures, books which are sacred to religious traditions. Couldn't Kanzantzakis have made his point without bringing in Christ's sex life? Couldn't Rushdie without the Source: ©The Independent, 29th July 1989 – 'Lecturing is the Ultimate Cheek'. ... To live in this difficult world, the western liberal mind will have to learn to reach out more. Source: Public Culture, 2/1, Fall 1989 – 'The Rushdie Controversy'. No Authorship Without Responsibility! If book-burning kindles the righteous abhorrence of our refor the avange kindles the righteous abhorrence of our has also culture for the excesses of Islam, the Rushdie affair has also brought out the warst in the page of brought out the worst in Western liberalism. In the name of tolerance we cru for the slogan tolerance we cry for a total autonomy of the arts. The slogan seems to be: "If we will What Freedom? seems to be: "If we will we may." Does not authorship have responsibility to social wall to may." Does not authorship like a Frances D'Souza's letter (27th October) advances the broad responsibility to social well-being? Is there to be nothing like a highway code" of communities. proposition that the Publishers Association represents the in-"highway code" of community above commodity by which we proposition that the Publishers Association represents the interests of various groups which "must and do have a legitimate".

The DA in fact and a legitimate lerests of various groups which "must and do nave a regumate infreedom of expression". The PA in fact only represents 92

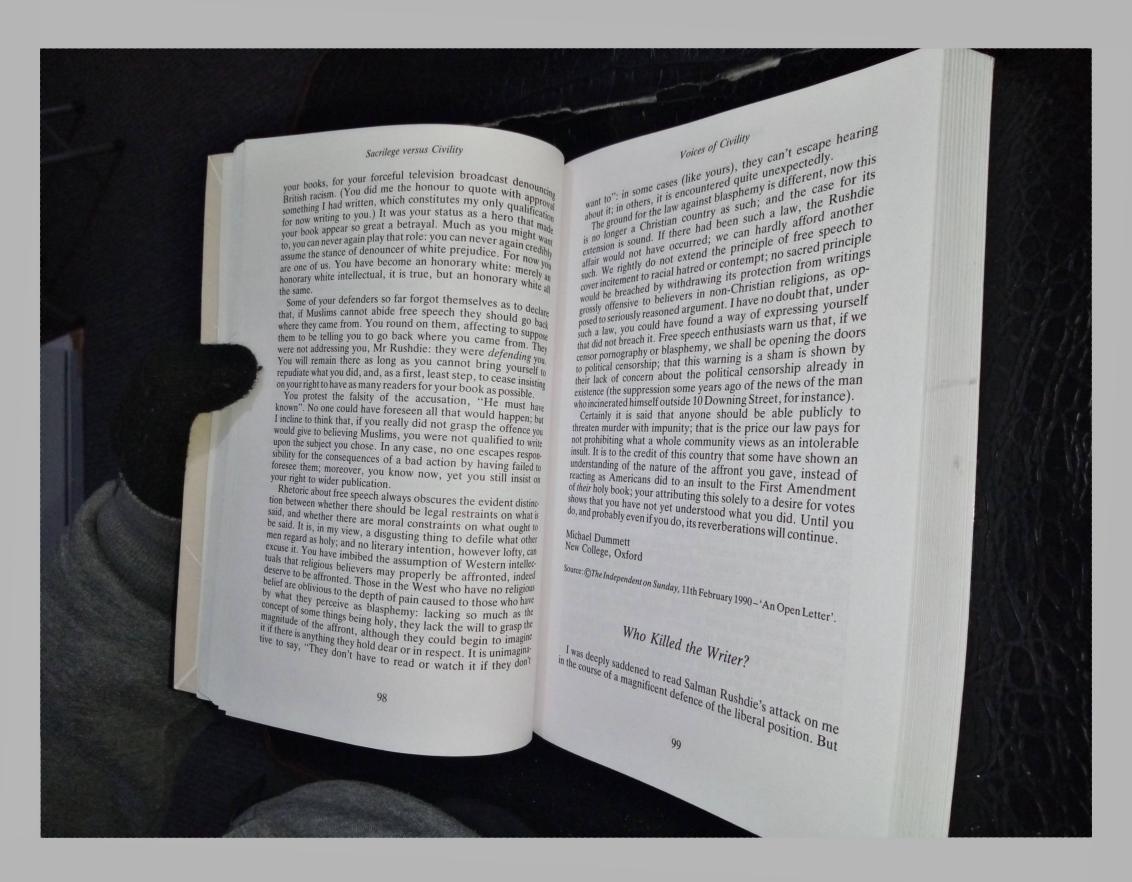


Voices of Civility An Open Letter Dear Mr Rushdie,

I am extremely glad that the first Muslim responses, published

I am extremely glad that the first Muslim responses, published

I am extremely glad that the first Muslim responses, published Sacrilege versus Civility Tam extremely glad that the first Muslim responses, published in last Monday's Independent, to your article "In good faith", have been so generous. My own reaction I am committee to the last monday is locally to the last monday in the last monday is locally to the last monday in the last monday is locally to the last monday in the last monday is locally to the last monday in the last monday is locally to the last monday in the l not contemplative mood. It defends The Satanic Verses against than analysis, and reflects on their against in last Monday's Independent, to your article "In good Taith" is less been so generous. My own reaction, I am sorry to say, it has all that generous. After a year in which to reflect upon it is that all that not contemplative mood. It is a reflect on their contemplative mood and provenance. been so generous. My own reaction, I am sorry to say, Is less generous. After a year in which to reflect upon it, is that all that you could manage to easy? cultural context and provenance. ultural context and provential why his book has provoked such Rushdie does not inquire why his book has provoked such you could manage to say?
The "Rushdie affair" has done untold damage. It has intensified
the alienation of Muslims here and in the same affair. Rushdie does not inquite strong reaction and what deep nerves it has disturbed; he is strong reaction and what deep strong reaction and the strong the alienation of Muslims here and in other Western countries convinced that it is an a recommission or egregious ignorance. He does not ask why from the society around them, in reaction to the uncomprehending misunderstanding of egregory with their gullible flock, but his critics include not just mullahs and their gullible flock, but liberal chorus of support for you. Racial hostility towards them, his critics include flot just have a such intelligent Muslim also decent and fair-minded Muslims – such intelligent Muslim also decent and fair-minded Muslim and Fedward Said, many a non Muslim also decent and tall must also decent and tall many and Edward Said, many a non-Muslim writers as Ali Marviid. where overt, has been inflamed, and, where latent, has been writers as All Marxists and Marxists. aroused. All hope of any relaxation of Iranian rigour has been wen a few a renigoration and sex, which Islam
The Muslims ask why he mixed up religion and sex, which Islam destroyed, and, with it, any relief for the wretched hostages, so radically separates, and why he thought it fit to discuss whose far more severe imprisonment than yours you do not so Tautany supraised Islam with a generous helping of the four-letter word and other "abusive" epithets. They want to know what gives the artist the right to plunder and reduce the deepest experiences and A great part of the blame of course rests with the Ayatollah memories of a community to a mere raw material to be used as Khomeini, not least for obscuring the fact that there would still he pleases, and why the community does not enjoy the equal right to fight back in defence of what gives meaning to its existence have been a Rushdie affair without his intervention. His fatwa, However mistaken these questions might be, they deserve which I assume Sunni Muslims have no duty to respect, was an answers. To conceptualise them in terms of a clash between art abominable act, supplying to all those prejudiced against Islam a and religion, or between imagination and faith, is wholly to misunderstand them. Rushdie's subsequent Herbert Read Memolegitimate ground of accusation. Yet more shocking even than rial Lecture sets up false antinomies, misdefines transcendence Khomeini's call for your assassination was his subsequent stateand sacredness, and skirts important issues. In spite of these and ment that, even if you were to repent and become a model Muslim, other limitations, Rushdie's "In good faith" is a most important you would still burn in hell, implying of course, that there are and welcome contribution. That he should have made it at all is sins which Allah, the Compassionate, the Merciful, does not an earnest of his anguish at the tragic events of the past year. forgive even the repentant. If this accorded with sound Muslim Although he is not wholly convincing, he takes great pains to theology, the religion would not deserve respect. We should not explain the intricate structure of the book. In deeply moving be perturbed, however, that so few Muslim authorities have words he expresses his pain at the racist abuse hurled at Muslims, repudiated the statement. That is sufficiently explained by the pleads for a "way forward" through the "mutual recognition of fate of the imam in Belgium, whom you do not think worth mutual pain", affirms his "good-faith", "regrets" the unintended mentioning and everyone else seems to have forgotten, who spoke offence, and grieves at his separation from "my community, from India". out against Khomeini and actually was assassinated. What worried me most in what you say is that you do not seem what worned the most in what you say is that you have understood what the affair has done to you; here we can Source: ©The Independent on Sunday, 11th February 1990 – 'Towards Mutual Understanding' to have understood what the analy has done to your, here we can only say, what have you done to yourself. Before The Satanic only say, what nave you done to yourself. Defore the verses was published, you were a hero among members of the ethnic minorities, far beyond the circle of those who had read 96 97



now I feel at the very least I have put on record why my play now I feel at the writer? has not appeared in public. now I teel at the Writer? has not appeared in public.

Who Killed the Writer duickly in the weeks following the fally I wrote the play very quickly in the weeks following the fally I wrote the play very quickly in the weeks following the fally I wrote the play very quickly in the weeks following the fally I wrote the play very quickly in the weeks following the fally I wrote the play very quickly in the weeks following the fally in the weeks following the weeks following the fally in the weeks following the weeks foll I wrote the play very quite believing writers should immediately do what they could believing writers and more importantly, draw the less of the play very quite believing writers and more importantly, draw the less of the play very quite believing the play very quite believing writers. believing writers should importantly, draw the lessons from

he event.

Through a confrontation between the assassin and a political trivial and the show that the West, particularly a political trivial and the show that the West, particularly a political trivial and the show that the West, particularly a political trivial and the show that the West, particularly a political trivial and the show that the West, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show that the west, particularly a political trivial and the show th Through a controllation that the West, particularly the British journalist, I wanted to show that the West, particularly the British journalist, I wanted to show journalist, I wanted to show and American secret services, deliberately brought down the and American secret draining government headed by Mossadeq democratically elected Iranian government headed by Mossadeq democratically elected the appalling regime of the Shah, which used its secret police to terrorise all opposition.

I did not send the play to Mr Rushdie "in case he needed something to read". As I explained in the covering letter, "I want to give you the opportunity to see this play before the title becomes known in the hope that it will reassure you that, while I have used your appalling predicament, I have not exploited it.... have only one hope for the play and that is by widening the debate about Muslim (or any other) fundamentalism, I may contribute to a general lessening of tensions in the world. I want to show that though your condemnation by the Ayatollah was wicked and unacceptable in any kind of world order we can tolerate, it did not arrive out of the blue but that the Western powers have helped to create the monster which now threatens to devour us."

Mr Rushdie responded by leaving a message on my answerphone saying that he was appalled that I would think the play which postulated his death could in any way be acceptable to him, that he would resist its being performed.

As Mr Rushdie is nowhere portrayed or even named in the play it was easy to change the title to Who Killed the Writer? (though it would be disingenuous to pretend the play was not predicated on his position). But I was shocked to be in receipt of a letter from Mr Rushdie's agent saying that if we intended production we should send him a formal note so that he could "establish cal-"establish Salman's legal rights".

The irony of Mr Rushdie wishing to suppress a play because if offended him was so obvious that it became clear to me he could not be thinking will be a duction not be thinking well. I decided not to go ahead with production No note was swell. No note was sent. It is hard now not to feel that my act of self-censorship was self-censorship was misguided.

Voices of Civility

Source: OThe Independent on Sunday, 11th February 1990 - Who Killed the Writer? Since The Independent on Sunday did not have the forwarding address. Source: The Independent on Sunday, 11th February 1990 — Who Killed the Writer? Since The Independent on Sunday did not have the forwarding address of Mr Brian Clark we could not seek his permission to reproduce the above Writery Since The Independent on Sunday did not have the forwarding address of Mr Brian Clark we could not seek his permission to reproduce the above letter, though the Independent stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had no objection to our units of the stated that they had not object to our units of the stated that they had not ob of Mr Brian Clark we could not seek his permission to reproduce the above letter, though the Independent stated that they had no objection to our life. If we are able to trace. Mr. Clark's address the necessary of the state of the necessary of letter, though the *Independent* stated that they had no objection to our using it. If we are able to trace Mr Clark's address, the necessary steps would be taken for the second-edition. taken for the second edition.

# Compromise That Rushdie Will Have to Make

Some kind of reciprocal understanding is going to be the only way out of Salman Rushdie's distressing situation, but he does himself little service in claiming a sort of infallibility in all points of detail, nit-picking his way through the one-sidedly sympathetic

As one who admires his work with some reservations, but media. believes it deserving of publication in all available forms, I am a little dismayed by his postures of self-righteousness and self-importance: in particular in claiming that the novel in general - and presumably his own in particular - is now the best substitute for

Any artist would do well to take a second look at his understanding of humanity if he is blind to the fact that there are areas of sensibility and attack which initiates will still, even in the modern world, defend to the death. In Britain treason against the state is still a capital offence though some right-minded individuals who have suffered unnecessarily and painfully during the past decade, might be forgiven for doubting the unmitigated wisdom of that might be forgiven for uououng the unitarigate law. Punishment by death is always barbaric, but its demand should not surprise the perceptive mind who is willing to under-

Salman Rushdie's attitude appears to be one of unrelenting astonishment, in which case his naivete in these matters should astonishment, in which case his harvete in these matters should have encouraged him to look deeper and harder before committing his pen to paper. Or if he did guess the likely response that his his pen to paper. Or it ne ulu guess ule invery response unat ins book would provoke, his present situation should not surprise him.

From him, a statement that he can see and understand at least self; From him, a statement with other side and less self-justificate a little of the point of view of the other side and less self-justificate a little of the point of view of the left. Most of all, we should be self-justificate the point of th a little of the point of victor to help. Most of all, we should be tion at all cost might begin to help. Most of all, we should be to he has written not some valuable though supplied to the heat written and some valuable though supplied to the heat written and the heat written are the heat written and the heat written and the heat written are the heat written are the heat written and the heat written are the heat written are the heat written and the heat written are tion at all cost might begin not some valuable though suppressed in mind that he has written not some valuable though suppressed in mind that he has written is likely to change nothing in term treatise on human rights, to change nothing in terms of the whose publication is likely to change nothing in terms of the human condition or its amelioration.

Ian Flintoff, 22 Chaldon Road, London SW6.

Source: ©The Guardian, 19th February 1990 - 'Compromise That Rushdie Wall Have to Make'

#### A Contract With the Devil

#### by Atam Vetta

. Mr Rushdie and his friends allege that the critics of his book are radical Muslims. Some of them are but others are not. I am one of the latter. I am not even a Muslim and if I am forced to subscribe to a religion it will have to be the Hindu religion and an agnostic Hindu at that. I believe it is the duty of those non-Muslims who feel equally offended by The Satanic Verses to

The inability of the Western literary world to comprehend the anger and frustration that most Muslims and Hindus feel at the publication of the book is exemplified by the issue of the World Statement. The signatories deceive themselves by pretending that they are 'also involved in the publication' of the book. This they assert is because they 'defend the right to freedom of opinion and expression'. The expression'. The implication is that those, perhaps, like myself, who believe that the book should be withdrawn do not or would not defend these in book should be withdrawn do not or would not defend these rights. This implication I reject with utmost contempt as would be withdrawn do not be with utmost contempt as would be withdrawn do not be withdrawn do not be under the book should be withdrawn do not be under the book should be withdrawn do not be under the book should be withdrawn do not be under the book should be withdrawn do not be under the book should be withdrawn do not be under the book should be withdrawn do not be under the book should be withdrawn do not be under the book should be withdrawn do not be under the book should be under the book should be withdrawn do not be under the book should be under the book contempt as would the signatories if only they would allow their common sense to the common sense to take precedence over irrational anger. Freedom of expression is not all precedence over irrational anger. of expression is not a licence and must be exercised in conjunction

with other freedoms. It is this failure i.e. taking account of other final which in the final world which in the final freedoms, of the Western literary world which in the final freedoms, of the Western literary world which in the final freedoms. with other freedoms. It is this failure i.e. taking account of final in the freedoms, of the Western literary world which, in book been freedoms, of the Western literary world Had the book It is analysis, resulted in the issuing of the Fatwa. It is withdrawn there would have been no need of the Fatwa. analysis, resulted in the issuing of the Fatwa. Had the book It is withdrawn there would have been no need of the Fatwa. According to the withdrawn there would have been no need of the World Statement have doubtful if most of the signatories of the World Statement have withdrawn there would have been no need of the Fatwa. It is doubtful if most of the signatories of the World Statement have either read or understood the book either read or understood the book.

It is generally accepted that Mr Rushdie may have got the idea of the book from his paper Muhammad, Islam and the Rise of Caliphs which he wrote while at King's College, Cambridge for Part II of his history Tripos ('The Sunday Times', 19 February). He is reputed to have been paid \$850,000 in advance royalties by his publishers. Viking Penguin then asked their editorial consultant Mr Khushwant Singh for his expert opinion on the manuscript. He advised that the book was 'lethal' ('The Times', 20 February 1989) and rejected it. He is reported by the 'Times' to have said, I must say "I told you so". I read the manuscript carefully and I was positive that it would cause a lot of trouble. There are several derogatory references to the Prophet and to the Koran and Muhammad is made out to be a small-time imposter".

Mr Singh's statement indicates that, at least, the publishers Viking Penguin were aware of the tragic possibilities. It needs to be stated firmly that any reasonable person from the Indian subcontinent would have realised that the publication of the book may create serious problems in India and Pakistan. Therefore, it is not correct to say that 'Rushdie could not have calculated the effect of what he wrote, because the effect came almost as an after thought' ('The New Statesman', 21 March 1989).

The criticism against The Satanic Verses is that it is pornographic and it is blasphemous. Besides it insults the different ethnic

## Choice of the Name 'Mahound'

Mahound was the name given to the Prophet Muhammad by Mahound was the name given to the Prophet William Christian crusaders. In the war between the two religions they Christian crusaders. In the war between the two rengions they wanted to denigrate and disparage Muslims. Their chosen name Mahound, means a lustful and profligate false prophet and an

Sacrilege versus Civility idolater. It is a word of abuse. Mr Rushdie acknowledges that idolater. It is a word of added as derogatory term'. He, however that house of the name by saying that his novel long ago, (it) was indeed used by saying that his novel tries in defends his choice of the name by saying that his novel tries in defends his choice of the finance of all sorts of ways to reposses, to reposses, pejorative language, and on page 93 explains 'To turn insults into

pejorative language, and on pulse of the insults into strengths, whigs, tories, Blacks all chose to wear with pride the strengths, whigs, tories in scorn; likewise, our mountain strengths, whigs, tones, place the strengths, whigs, tones, pride the names they were given in scorn; likewise, our mountain climbing names they were given in scorn; likewise, our mountain climbing names they were given have a solitary is to be . . . Mahound'. Mr Rushdie prophet-motivated solitary is to be . . . Mahound'. Mr Rushdie prophet-motivated solitary to Actually, he continues, '(to be) the omits to quote himself fully. Actually, he continues, '(to be) the omits to quote minister tany, the Devil's synonym: (Mahound) medieval baby frightener, the Devil's synonym: (Mahound) medieval baby highlicity.

Does he really expect us to accept the 'the demon-tag (Mahound)

Does he really expect us to accept the 'the demon-tag (Mahound) Does he really expect to hang around our necks? We have rejected the frangis wished to language the franciscopie in for nearly a thousand years. His description of the Prophet is far from flattering. There is no attempt on page 93 to pretend that he is talking about any one other than the Prophet Muham. mad. Indeed, it is evident from his article in the 'Observer' that he is talking about Muhammad. Mr Rushdie's Mahound is, in fact, the Prophet Muhammad.

Mahound is asked 'What kind of idea are you? Man or mouse?'

In Britain 'bastard' is not now regarded to be such an abusive word but on the Indian subcontinent it is a degrading form of abuse and its use may result in a rather serious affray resulting in bodily injuries. Mr Rushdie describes Ibrahim as a bastard.

Muhammad had, in Christian terminology, three 'disciples'. Their names were Khalid who was a water carrier (beheshti), Salman who was of Persian origin and Bilal who was a freed black slave. The three companions of the Prophet are treated with respect by Muslims. Mr Rushdie describes Khalid as the 'despised water carrier' (p.95). He describes Salman as a 'bum from Persia' and Bilal as 'an enormous black monster'. The three are described as 'this trinity of scum'; 'idlers' and 'a bunch of riff raff'. They are also described as 'goons' and 'those f..... clowns' (p.101).1 wonder what would be the reaction of most British people if the disciples of Jesus were described in this manner. He describes Muhammad and the three companions as "Mahound with his raggle-taggle gang" (p.102).

Concerning Muhammad's ideas and philosophy, he says 'll Mahound's ideas Mahound's ideas were worth anything, do you think they would only be popular with only be popular with trash like you (i.e. the three companions)

Further .... unpopular Prophet and his wretched followers'
(p.113). (p.113).

Mr Rushdie makes archangel Gibreel say 'Mahound comes to Mr Rushdie makes archangel hottugen manatheiet and se for revelation asking me to choose between manatheiet and Mr Rushdie makes archangel Gibreel say Mahound comes to me for revelation, asking me to choose between monotheist and henotheist alternatives and Laminet some idiot paternatives. me for revelation, asking me to choose between monotineist and henotheist alternatives, and I am just some idiot actor having a henotheist alternatives, nightmare what the f henotheist alternatives, and I am Just some Idiot actor having a bhaenchod (sister f....) nightmare, what the f... do I know, yaar (triand) what to tall way. halm Italia, for 100).

bhaenchod (sister t....) nignumate, with the figure (friend), what to tell you, help. Help, (p. 109). He continually describes information as Prophet interest and the formulas prophet in the formula prophet in

Businessman (p.118). rie states trat ivianounid (p.363). scruples ... no qualms about end and means' (p.363). Concerning the early followers of Islam, he says, 'The faithful yed by lawlessness. but in those years Make lived by lawlessness, but in those years Mahound – or should one say the Archangel Gibreel? – should one say Al-lah?' (p.363) – became obsessed by law. . . .

## Muhammad's Personal Life

Concerning Muhammad's personal life: '... but after his wife's death Mahound was no angel, you understand my meaning. But in Yathrib he almost met his match. Those women up there: they turned his beard half-white within a year' (p.366).

"The point about our Prophet, my dear Baal, is that he did not like his women to answer back, he went for mothers and daughters, think of his first wife and then Ayesha: too old and too young (p.366). Who would not find this abusive?

'No wonder the two of you did not hit off: she wouldn't be your mother or your child' (p.369).

He recounted a quarrel between Mahound and Ayesha. 'That girl could not stomach it that her husband wanted so many other women. He talked about necessity, political alliances and so on, but she was not fooled. Who can blame her? Finally he went into - what else? - one of his trances, and out he came with a message from the archangel. Gibreel had recited verses giving him full divine support. God's own permission to f... as many women as divine support. God's own permission to he liked. So there: what could poor Ayesha say against verses of he liked. So there: what could pool Ayesha say against verses of God? You know what she did say? This: "Your God certainly

Jumps to it when you need him to fix things up for you" (p.386). The sexual aspect of Submission (the religion of Mahound) is "unhealthy", pronounced Salman. unhealthy", pronounced Saiman.
'Safwan brought Ayesha back to Yathrib safe and sound; at

which point tongues began to wag, not least in the harem which point tongues began.

The two young people had been alone in the desert for many hinted at . . might not she therefore here. The two young people had . . . might not she therefore have been hours, and it was hinted at . . . might not she therefore have been hours, and it was finited as the archange? "Quite a scandal" attracted to someone closer to her own age? "Quite a scandal" attracted to someone closer, the archangel, and then informed (Mahound) saw his pet, the archangel, and then informed one and all that Gibreel had exonerated Ayesha. . . . the lady one and an that convenience of the verses'

idn't compiant about the compian

'Hind won't be happy till she has ripped out your (Mahound's) tongue, to say nothing of my balls, excuse me' (p.125).

#### Pornography

The book is pornographic in its excessive use of the four letter words and descriptions which stimulate sexual excitement. Indeed one of the demands made by some critics is that if it is to be made available in a public library then it should be catalogued under pornography. Mr Rushdie is aware of this. He says 'The zealots also attack me by false analogy, comparing my book to pornography and demanding a ban on both. Many Islamic spokesmen have compared my work to antisemitism. But intellectual dissent is neither pornographic nor racist' ('Observer', 22 January 1989).

Regrettably, the judgement whether a book is a work of art, an intellectual dissent or pornography is intensely personal. No criteria exist which enable us to make the decision objectively. The days when the occurrence of the four letter word in a book was sufficient for it to be declared pornographic are long past. I can do no better than to itemise the phrases and sentences which have led many to dub it as pornographic.

(Dr Atam Vetta provides quotes from 47 pages where the four-letter word is used generally as well as in relation to 'white women', 'this country', 'this nation', 'communists' etc.)

The Satanic Verses uses the word penis and its different names some of which were not known to the authors of the Kama Suira or The Perfumed Garden. (14 page references are cited.). . . .

#### Racism

Chinese - 'the little yellow buggers . . . ' (p.196). 'Goddam'' Chinese' (p.197).

African Britons - Seeing black men and women in a church the action of one of his characters is interesting. Lipeans Lipeans Lipeans African Britons - Seeing black men and women in a church the Hubshees reaction of one of his characters is interesting. He says if feel sorry for Troublemakers and savages he called them action of one of his characters is interesting. He says Hubshees
Troublemakers and savages he called them.
Troublemakers and savages he called them.
The pronounced. "Every morning you have to look yourself he pronounced." Troublemakers and savages he called them. I reel sorry ref you' he pronounced. "Every morning you have to look your the in the mirror, and see, staring back—the darkness—the ctain—the you ne pronounced. Every morning you nave to look yourself the mirror, and see, staring back, the darkness, the stain, the proof that you are the lowest of the low, (p. 255)

nrine mirror, and sec, starting user, the garkings, proof that you are the lowest of the low' (p.255). The English - 'Those bastards (Londoners) down there won't

Mrs Chamchawala advises her son 'Don't go dirty like those English', she warned him. 'They wipe their bee tee em with paper english, she warned find. They wipe their bee two ends, she warned find each other's dirty bathwater' (p.39).

The trouble with the English was that they were English: damn cold fish! - Living underwater most of the year, in days the colour

the moral fuzziness of the English was meteorologically induced ... when the land is not drier than the sea, then clearly a people will lose their power to make distinctions ..., (p. 354).

. the poison of this devil island had infected her baby girls'

Plus also they had come to the demon city (London) in which anything could happen' (p.250).

'Yes a land of phantom imps' (Britain) (p.250).

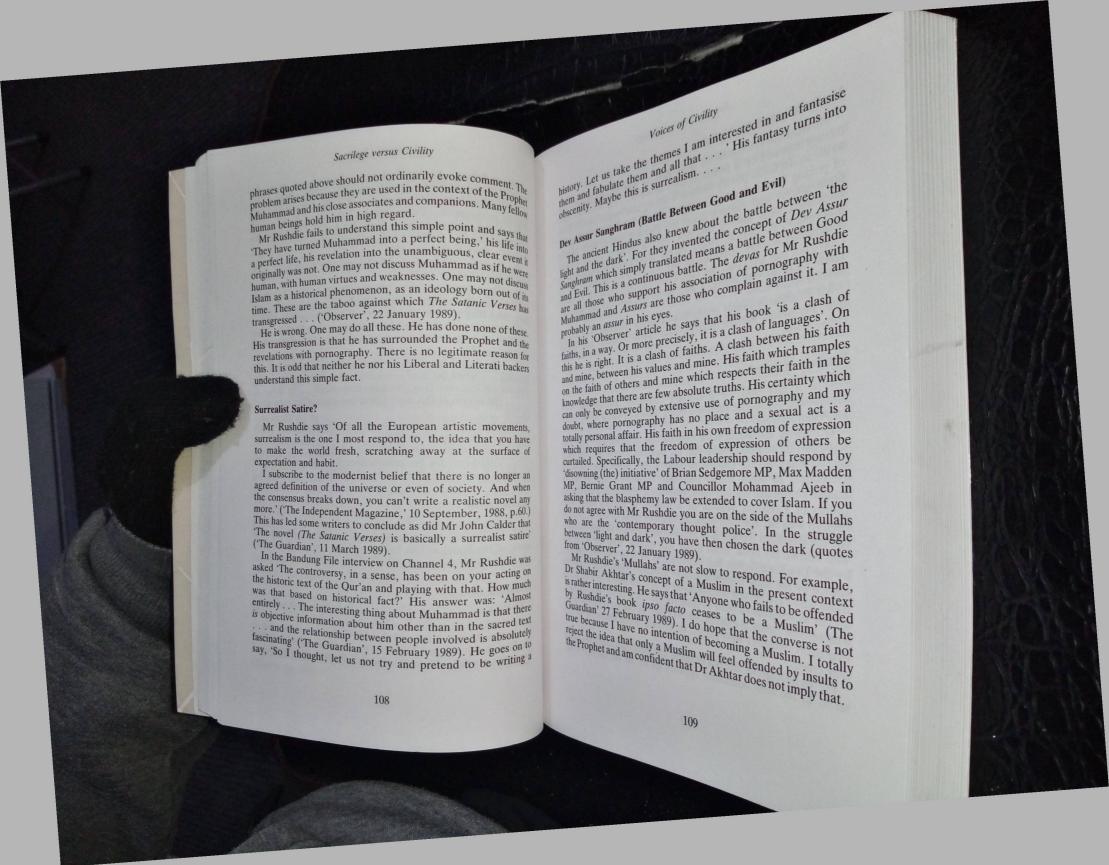
(famous) for his predilections for white women with enormous breasts and plenty of rump' (p.261).

#### And the Queen

.. he found himself dreaming of the Queen, of making tender love to the Monarch. She was the body of Britain, the avatar of the State, and he had chosen her joined with her; she was his beloved, the moon of his delight' (p.169).

## Intellectual Dissent?

Mr Rushdie as quoted above says that intellectual dissent is not pornography. I agree with him. Neither is pornography necessarily pomography. I agree with nim. Iventher is pointography necessarily intellectual dissent. I am told that Mr Rushdie's contribution to the English novel is not based on the excessive use of four and the English novel is not based on the English novel is not better the Engl



Businesses, universities, publishers are all controlled by others.

His very tempting, for the sake of being accounted to die first. Businesses, universities, publishers are all controlled 'to die first'

It is very tempting, for the sake of Asian Britons have resisted and then 'to be born again', Most Asian Britons have resisted. It is very tempting, for the sake of being accepted to die first were tempting, for the sake of being accepted to resisted Writers

Most Asian Britons have Writers

Mahound says, Writers

This temptation, because as Rushdie's Mahound says, and prostitutes, I see no difference. Sacrilege versus Civility and prostitutes, I see no difference.

The world media is controlled by people who are not particularly with the world media is controlled by people who are not particularly.

The world media is controlled by people hold. The slow Dardition with the muself hold. The slow Dardition with the muself hold. Mr Rushdie and the Mullahs The world media is controlled by people wno are not particularly sympathetic to views people like myself hold. The play perdition is not acceptable not because it portrolled to the sympathetic to views people like myself hold. Mr Rushdie is clear in his mind that he was writing against the sympathetic to views people like myself noid. The play refulfill is not acceptable, not because it portrays the weaknesses humans faced with an imposcible cituation. Mr Rushdie is clear in the taboos imposed by 'a powerful tribe of clerics'. He is not the first taboos imposed by 'a powerful tribe of clerics'. He is not the first taboos imposed by 'a powerful tribe of clerics'. He is not the first taboos imposed by 'a powerful tribe of clerics'. humans faced with an impossible situation but because those humans hannen to be Zioniete. taboos imposed by a post there is a strong and respected tradition to do so. In Urdu poetry there is a strong and respected tradition to do so. In Urau poetry the poets, however, did not indulge in of poking fun at clerics. The poets, however, did not indulge in of poking fun at cicles. I insult the Prophet and people closely pornography and did not insult the Prophet and people closely The Satanic Verses is acceptable because it maligns a religion which Europeans have maligned for centuries. The interesting associated with limit. (New Statesman, 30 March, 1989) 'career clerics and self-ghettosing humans happen to be Zionists. Statesman', 30 March, perhaps he will tell me who the latter are as which Europeans nave mangried for centuries. The interesting question is would Viking Penguin have published the book had Community leaders (per are as I have not met any) but, like him, I am convinced that Mr Rushdie it been an Indian controlled company with headquarters in Delhi Thave not met any) but have not met any have n Martin Amis does. Some purists believe that the freedom of speech of an individual Mr Rushdie is simply trying to stereotype Mullahs. The latter and a branch office in London? like any other human beings, also have political and social is at stake. They claim the right to be able to read and judge for themselves. I have profound respect for this position, provided convictions. it is espoused with consistency. Anyone who has not opposed Freedom of Speech censorship in other situations eg against the IRA, against the It is a pity that Mr Rushdie's character Swatilekha, who Zionist pressures to ban a play like Perdition, etc. is not a purist. announced that battle lines are being drawn in India today is not Being a Gandhite, I cannot and do not support the violence Otherwise she would have noticed that in Britain a battle line perpetrated by the IRA. I am also against the publication of separates those who believe that the freedom of speech is the only speeches, articles, books etc, which insult any ethnic group. I am sacred thing in life and those who would grant the status of not a purist. I believe that an individual's freedom of speech is sacredness to other things including religious faiths of fellow constrained by other freedoms and also by freedoms of others. human beings and the life itself, whether it belongs to a protesting It is not a licence to insult. Indian or Pakistani Muslim or a Briton. It divides those who The Satanic Verses is a pornographic insult to the Prophet believe with Mr Rushdie that 'the offence done to our principles Muhammad and people associated with him. It also insults other (by the Bradford flames) is as great as any offence caused to those who burned my book' from those, like myself, who are offended I am totally opposed to the issuing of the Fatwa and we must by the Bradford flames but nonetheless believe that the offence an totany opposed to the same endeavour to have it withdrawn. We also need to have the book caused by his book is immeasurably greater. The divide between withdrawn because it is a continuing provocation. those who have turned the Freedom of Speech into a new goddess Islam has a long tradition of civilised debate about its origins and its worship into a most exalted religion and those, like myself, and its culture. No Muslim will shirk from a discussion of these. who remain agnostic even in the presence of this new goddess of, like many Mary 100 to the Profanity, however, is different and The Satanic Verses is profane. like many Muslims who regard their own creed superior to the new creed new creed. Source: Impact International, 20/4, 23rd February–8th March 1990 – 'A Contract For an immigrant, life is a struggle and being accepted on equal erms in the part tible task. terms in the new homeland appears to be an impossible task. 110 111

#### Equal Treatment

While it is a matter of regret that the three High Court judges While it is a matter of regret insults to Islam in the present Jawa found it impossible to include insults to Islam in the present Jawa (Guardian May 25), it was pleasing to found it impossible to include on blasphemy (Guardian, May 25), it was pleasing to read that on blasphemy (Guardian, May 25), it was pleasing to read that on blasphemy (Guardian, May 20), the bla despite the judges expressing their than case to the Lords, they have left it open to the Lords to hear the case if the Lords, they nave let it open they choose to do so. This is surely an indication of the embarrass.

nent they have experienced.

It is time, in my opinion, that Salman Rushdie and his publishers. began to appreciate that they cannot run rough-shod over genuine began to appreciate that the faith under the very convenient claim for freedom of expression of expression of expression. I would not deny that freedom of expression should be an ideal to aim at, but it is clear that we are as yet a long way from reaching it. The fact that laws of blasphemy exist is proof of that.

If such laws are still found necessary then they should cover all established faiths, especially a faith which is numerically the

(Rev) S. Raymond, Virgo Fidelis Convent, London SE19

Source: ©The Guardian, 30th May 1990 - 'Faith and Freedom'

#### Defamatory Claims in the Name of Artistic Freedom

by George Chryssides

The debate about the Rushdie affair cannot be separated what the base have from what the book itself actually says, and few discussants have actually read it. actually read it.... Indeed I am inclined to believe that the novel is so offensive to Market I am inclined to believe that the novel is so offensive to Muslims that they are not even prepared to quote the truly offensive to Muslims that they are not even prepared to quote the truly offensive material in support of their own case.

The angel Gabriel (C:L. material in support of their own case sexually The angel Gabriel (Gibreel) is portrayed not only as sexually

promiscuous: he drinks alcohol, eats pork and commits adultery.

July 100 promiscuous: he drinks alcohol, eats pork and commits adultery.

July 100 promiscuous: he drinks alcohol, eats pork and commits adultery. promiseuous: he drinks aleohol, eats pork and commits adultery.

Muhammad not only receives 'satanic' verses, but is at one point

found drink in a gutter in hetward Company. Muhammad not only receives satanic verses, but is at one po-found drunk in a gutter in between Qur'anic revelations. Given the degree of respect which Muslims accord of the Gabriel and Muhammad, it is impossible to think of anything which would cause equivalent of the control of the cont Which would cause equivalent offence to mainstream Christians, WHICH WOULD CAUSE EQUIVAIENT OFFICE TO THAIRSTEAM OF THE TRAINSTEAM OF THE TRAINSTEA Christians would react if Jesus Christ were portrayed as a paedophile or a cannibal, or secular humanists might profitably reflect on how they would react if a novelist used their spouses for artistic subject matter and ficticiously portrayed them as for artistic subject matter and fletterously posterally unfaithful, criminally immoral and totally lacking in integrity.... Of course, no such novel could be published in the name of artistic freedom. . . . Since the Buddha, Jesus Christ and Muhammad are no longer alive (at least in the conventional sense), it is possible with impunity, as the Rushdie affair has

amply demonstrated, to malign a long deceased religious leader and avoid any legal consequences. . . .

Indeed defamatory claims which bear no claim to literal truth can be more damaging than those that do. If a biblical scholar wishes to advance a particularly shocking theory about Jesus Christ (say, that he was a paedophile), he or she would be obliged to produce some kind of evidence in support of the claim, and the contention would fall into the arena of proper academic debate. But if a novelist writes a work of fiction which makes similar allegations, he is under no such obligation to prove the thesis. The 'truth' of a novel does require the same rigour of defence as the scholarly work. Art is art, not necessarily fact. By writing a work of fiction, Rushdie has thus exonerated himself from the obligations and stringencies which would normally be demanded of a serious scholar. . . .

Source: Discernment: Focus on the Salman Rushdie Affair (London), 4/2, 1990,

## Arrogance of Secular Liberalism

#### by Peter Mullen

It would be unjust and libellous – because false – if I were to sit down and write that the present Archbishop of Canterbury is a child-molester or that the Pope is a practising homosexual, I could legitimately write a novel about a child-molester or a practising homosexual; but I would err greatly if I attached these descriptions to historical characters whose behaviour did not involve those acts.

Moreover, if I were to claim that Rushdie is a pornographer, whose only interest is in making money out of offending the faithful, I would no doubt be criticised by him and his lawyersbecause, presumably, I had said something about him which is not true. Well, Rushdie should afford the same liberal courtesy to Muhammad before he is tempted to put words into the Prophet's mouth that are not true.

To say what is not true in print is not an extension of artistic freedom and an enlargement of imaginative consciousness, but a restriction of those qualities. Misrepresentations of the truth are never wholesome. Anyone who creates perverted images in fiction is guilty – perhaps of many things – certainly of creating bad art. That is why Islam mistrusts all art. The canvas as well as the camera can all too easily lie. The same goes for the novel. By these criteria *The Satanic Verses* is an artistic failure and, given its author's preconceptions, it could never have been anything else.

privations – was not to take religion seriously enough. So Rushdie has become the focus – one might say the personal incarnation of secular liberalism's low estimate of the truth-value of religious say or write things which are not true; it is the censorship of the because it perverts the truth truth.

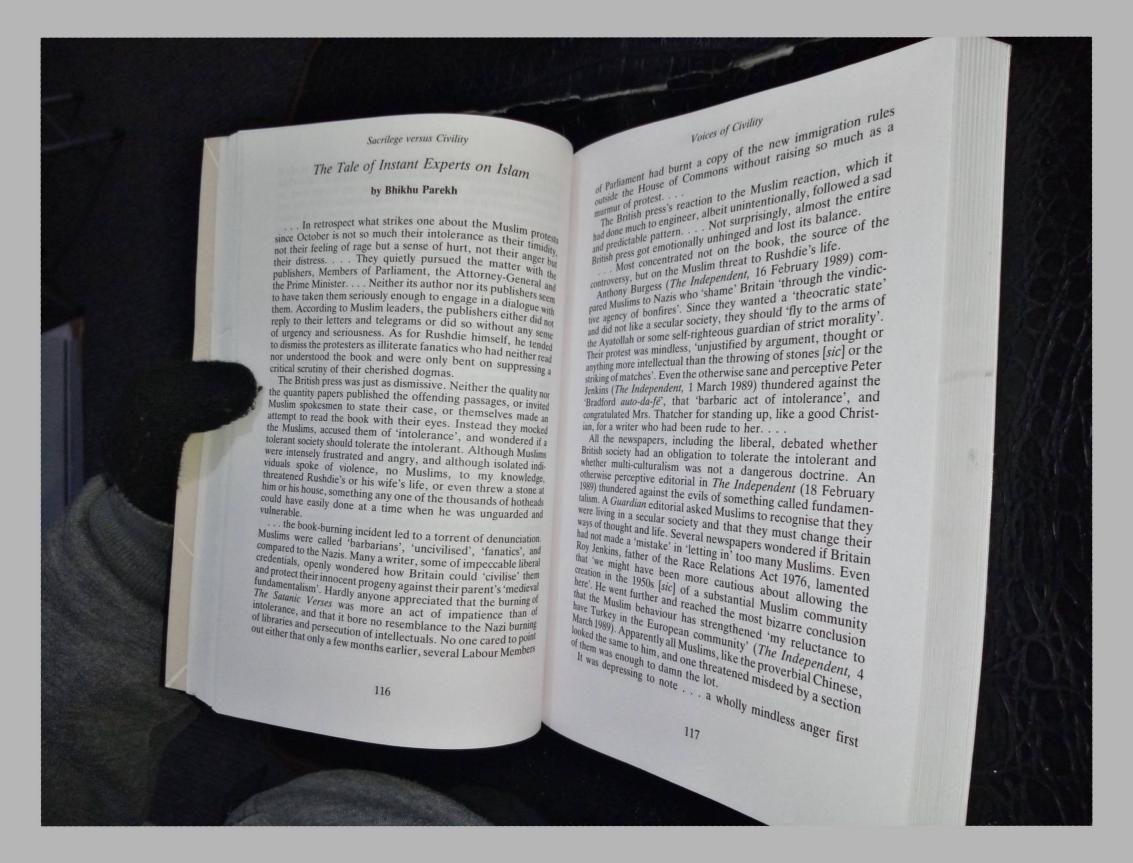
because it perverts the truth. . . . . . . . . . . . . Freedom of speech does not mean that anyone can say just what he likes. It means that the rational use of language must, because language itself is rational, involve truth-value. No one is allowed to tell lies in the interests of free speech. For the lie is

not, properly, formally (in Wittgenstein's sense) speech at all: it therefore the shape of the representation of reality as it is not the sense it is the representation of the shape of the sense it is not the sense it is the representation of the sense it is not the sense it is not the sense it is the sen not, properly, formally (in Wittgenstein's sense) speech at all. It is therefore is babel. It is the representation of reality as it is not. It is the representation of the start lower lowest law a misuse of language, and that must at the start lower lower law and that must at the start law and is babel. It is the representation of reality as it is not. It is therefore a misuse of language, and that must, at the very lowest level, a misuse of language, the part of the wordsmith. I intruthe and bad craftsmanship on the part of the wordsmith. a misuse of language, and that must, at the very lowest level, no had craftsmanship on the part of the wordsmith. It is always inaccuracies do not liberate neonle—but they enclave. It is always inaccuracies do not liberate neonle—but they enclave. had craftsmanship on the part of the wordsmith. Untrutns and inaccuracies do not liberate people, but they enslave. It is always a disservice to give someone a false nicture. If one microercoives inaccuracies do not liberate people, but they enslave. It is always a diservice to give someone a false picture. If one mispercentage reality, one pays for the mispercentian as curely as a give someone and the mispercentian as curely as a give in the mispercentian. a disservice to give someone a taise picture. If one misperceives the reality, one pays for the misperception — as surely as missing the latter than the misperception in the misperception in the misperception is a surely as missing the latter than the misperception in the misperception is a surely as missing the latter than the misperceives and the misperceives are the misperceives. reality, one pays for the misperception – as surely as missing the bottom step and spraining one's ankle. Rushdie is, in his way, bottom step and spraining one's ankire. Rusing to the misrepresentation of truth. . . . read cowering And so, when Harold Pinter stood up and the best bounded by the state of the stood up and the state of t Rushdie's lecture at the ICA, it was evident that he was holding the Koran in one hand and The Satanic Verses in the other and, if he were forced to choose between them, he would prefer The Satanic Verses. This shows many things: above all it shows the bankruptcy of Western 'liberal' thought. For what is there in Rushdie's mediocre satire which can compare with the spiritual and moral authority of the Holy Koran? But the fashionable, avant-garde writers - literary peacocks - are actually not much good even at their own job: for they undervalue the weight and seriousness of language. They do not understand that the word is truly made flesh: that when you say something, you do something; that the great religious texts, the scriptures, are an

index to humankind's commitment to what is deepest in us. . . .

Rushdie has done a disservice to us all. By his clever derogatory remarks in *The Satanic Verses*, he has undermined our evaluation of what is supremely valuable in the religious tradition in which whole peoples have found their identity, in which some still seek to educate their children. . . .

Source: Dan Cohn-Sherbok (ed.), *The Salman Rushdie Controversy in Interreligious Perspective*, Lampeter, UK, The Edwin Mellen Press, 1990, pp. 30–1, 33–5



against all Bradford Muslims, then against all British Muslims, and ultimately against Islam is against all Braajora Muslims, and ultimately against Islam itself then against all Musums, and them with a leftist past will be all them with a leftist past wilden became instant experts on the Korn Past Some liberal commentation instant experts on the Koran. They such as Fay Weldon, became instant experts on the Koran. They such as Fay Weldon, occarred and 'bloodthirsty' conception of attacked its alleged inhumanity and 'bloodthirsty' conception of attacked its alleged inhumanity and 'bloodthirsty' conception of attacked its alleged inhumanity and 'bloodthirsty' conception of attacked its alleged limitation of the Bible and its 'loving' Allah, unfavourably compared them to the Bible and its 'loving' Allah, unfavourably compared them to the Bible and its 'loving' attacked its alleged limitation of the Bible and the Bib Allah, unfavourably compared insights into the psychology of God, and gave us most valuable insights in the gave us t God, and gave us into the neutral observers were left wondering the medieval crusaders. The neutral observers were left wondering on which side of the debate lay 'fundamentalism', 'medievalism' on which side of the history of the last one thousand years with and intolerance. The white man's – and latterly woman's – burden and the 'civilising' empire, was tragicomically re-enacted before our eyes, and its white and brown dramatis personae parroted well-worn lines of their banal roles in all too familiar accents

The conservative press fully shared these rather ugly feelings and was less inhibited about expressing them . . . .

Source: Dan Cohn-Sherbok (ed.), The Salman Rushdie Controversy in Interreligious Perspective, Lampeter, UK, The Edwin Mellen Press, 1990, pp. 74-80 'The Rushdie Affair and the British Press'.

#### Liberalism's Holy War

#### by Richard Webster

Where, then, is our much vaunted freedom of speech? Where is the freedom to publish which we prize so much? The answer is that the freedom of expression we enjoy is very narrowly constrained indeed. This is one reason why the arguments about freedom of expression, which liberals frequently advance in order to defend The Satanic Verses, are both ill-considered and, ultimately, dangerous. For these arguments are calmly advanced in a society where practically every medium of expression other than the novel is subthe novel is subject to the most complex and elaborate restrictions, where where every programme that we watch on television has been vetted by guardian vetted by guardians of public decency; where every film we see has been conserved to 'art' has been censored, and where the licence we extend to 'art' encourages us to and where the licence we extend to 'art' encourages us to forget that every 'non-artistic' picture ever published or displayed is subject to rigorous obscenity laws.

prohibitions and permissions and permissions and permissions and permissions. published or displayed is subject to rigorous obscenity laws. These laws express, in their selective prohibitions and a deep and seemingly profound antipathy to sexual love and a deep seemingly profound antipathy to sexual love. laws express, in their selective prohibitions and permissions, a deep and a deep and a deep and a seemingly profound antipathy to sexual love and a deep almost insane horror of some of the most ordinary parts of the almost insane horror of some of the most ordinary parts. seemingly profound antipathy to sexual love and a deep the and a d almost insane horror of some of the most ordinary parts of the most ordinary parts of the most ordinary parts of the most ordinary when these are conjoined in some of the most ordinary when these are conjoined in some of the most ordinary ways. Not only this but in this case of the most ordinary ways. human body, particularly when these are conjoined in some of the most ordinary ways. Not only this, but in this same society, a law has recently been passed in subject to the society as law has recently been passed in subject to the society. the most ordinary ways. Not only this, but in this same free society, a law has recently been passed in which civil servants have been deprived of one of the servants. society, a law has recently been passed in which they been deprived of one of the most important freedoms which they had previouely enjoyed and a state of the second have been deprived of one of the most important freedoms withen they had previously enjoyed under the law – the freedom to place they nau previously enjoyed under the raw—the freedom to praction the demands of their govern-

The noose of anti-Islamic prejudice was tied long ago. But the On Not Burning Your Enemy's Flag events which took place in Britain during 1989 have succeeded in putting the heads of hundreds of thousands of British Muslims inside that noose. That is why we must now begin to untie it. We should not underestimate how difficult this task will be, nor how long it will take. At the same time, however, we should be wary of replacing the West's irrational intolerance of Islam and all its works with an equally irrational and indiscriminate love of Islam. The consequences of inverting prejudice in this way can be seen all too clearly in the history of European and American attitudes towards Jews in this century. For what has happened in many quarters is that a profound and irrational anti-semitism has been replaced by an attitude which amounts to philo-semitism; in both Britain and America there has sometimes been a reluctance to criticise any Jewish or Israeli act and a tendency to release both Israeli politicians and Israeli soldiers from the normal constraints

If we insult religious believers in this way, we are not demonstrating intellectual independence or proving that we have monstrating interiectual independence of proving that emancipated ourselves from our religious heritage. For, as I have already argued, one of the most distinctive characteristics of Judaeo-Christian monotheism is the contempt in which it holds other people's religious faith. If we secularise such religious other people's rengious family to be contained and present it as a form of rationalist humanism we are in effect perpetrating one of the worst features of our religious are in effect perpetrating one or the worst reatures of our religious tradition. If, marching under the banner of crusading humanism,

we not only insult religious believers, but compound the insult we not only insult religious something which is profoundly with obscenity, we are doing something which is profoundly with obscenity we are doing something which is profoundly with obscenity. with obscenity, we are done with obscenity, we are done with obscenity and profoundly destructive. For most religions do not religions do not they are insulted. They almost in the control of the contro repressive and protouting are insulted. They almost invariably disintegrate when they are insulted on them and or invariably disintegrate when they are inflicted on them and grow more rigid and more cruel.

gid and more cruck.

If we really want to make Islam into the most cruel and tyrannical religion there has ever been, we should go on insulting tyrannical religion there doing for very many centuries, and as it as the West has been doing on our behalf. If he had as it as the West has row doing on our behalf. If, however, we are Salman Rushide is the future and vitality of our own culture, in respecting the dignity of Muslims, and in preserving ordinary human sensitivity, we should decide that we can do without a paperback of *The Satanic Verses*. We should also start to face un to our own responsibilities and recognise that Salman Rushdie has been betrayed into his terrible ordeal not primarily by his insensitivity but by ours. . . .

#### In Good Faith

It is such extreme language, which is potentially the most violent and the most insulting of all the registers available to Western writers, which, in the pages of The Satanic Verses, is brought into conjunction with some of the most sacred traditions of Islam. Although there are other perceived insults in the book, this in itself would be enough to create a sense of outrage among the Muslim faithful. When it is joined to the brothel scenes where the whores take the names of the Prophet's wives, to the knowing use the book makes of the street obscenities of Bombay and to the use of the ancient Christian term of abuse, Mahound, for Muhammad, it is little wonder that many Muslims have come to regard Rushdie not simply as an opponent of Islam, but as a cultural traitor who has sold some of their most sensitive secrets into the hands of the enemy. . . .

## A Brief History of Blasphemy

It must be said, however, that Muslims have very good reasons o be especially sound sacred to be especially sensitive to such treatment of their own sacred figures. For both Chair of their own sacred figures. For both Christian polemicists and Western orientalists sought for centuries to denigrate Islam by attributing to it a land what almost all samples and what almost all samples are severally sought for centuries to demonic sexuality. sought for centuries to denigrate Islam by attributing to It a language and what almost all And what almost is fantastic, disreputable or demonic sexuality. And what almost is fantastic, disreputable or demonic sexuality. Is a language for their own history. fantastic, disreputable or demonic sexuality. And what aimost air And what history, is Muslims know, from their intuitive grasp of their own of Wostern that there is nothing remotely liberating in this kind of Wostern Muslims know, from their intuitive grasp of their own flistory, is that there is nothing remotely liberating in this kind of the that there is nothing remotely liberating have always tended to fantasy. For in the past such fantasies have always tended to that there is nothing remotely liberating in this kind of western to the fantasy. For in the past such fantasies have always tended the fantasy. For in the past such fantasies have always tended the fantasy to the propaganda which has proceeded the current to the propaganda which has proceeded to the proceeded t fantasy. For in the past such fantasies have always tended the sword, the belong to the propaganda which has preceded the sword.

Muslime con in District Control of the bomb What Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb which has preceded the same control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime con in District Control of the bomb what Muslime control of the bomb what belong to the propaganda which has preceded the sword, and bullet and the bomb. What Muslims see in Rushdie's fictional adaptations of ancient stereotypes is not simply have a supply the stereotypes in the stereotypes in the stereotypes is not simply have a supply the stereotypes in the stereotypes in the stereotypes in the stereotypes is not simply the stereotypes in the stereotype in the stereotype in the stereotype in the st billet and the bomb. What Mushims see in Rushine's Hellotter adaptations of ancient stereotypes is not simply hatred, but the long terrible triumphalist hatred which the Market Market State of the long terrible triumphalist hatred which the Market State of the long terrible triumphalist hatred which the Market State of the long terrible triumphalist hatred which the Market State of the long terrible triumphalist hatred which the Market State of the long terrible triumphalist hatred which the Market State of the long terrible triumphalist hatred which the long terrible triumphalist hatred adaptations of ancient stereotypes is not simply natred, but the long, terrible, triumphalist hatred which the West has had for

To find such hateful stereotypes revived not by one of their additional enemies. but by a writer rule. traditional enemies, but by a writer who was himself born to a Muslim family in Bombay, is especially hurtful. When ordinary Muslims in this country see that writer richly repaid for his Musiums in this country see that writer fieldy Tepart to irreverence, feted and celebrated both by intellectuals and by the Western media, while they are rewarded for their faith with ill-disguised contempt, it is little wonder that they feel betrayed in the most intimate and cruel manner, and feel at the same time that their own future existence, security and safety in the West is threatened. Given all this, it should not be surprising that Muslims in this country reacted to the publication of Rushdie's book in the way that they did, and that a number of them wrote in passionate terms to Penguin Books pleading for the book's withdrawal. It is not surprising either that, when these passionate pleas failed to produce any real response, these Muslims should have resorted to more dramatic methods, burning the book in public in an attempt to interest the media in their campaign. . . .

Source: Webster, R., A Brief History of Blasphemy, Orwell Press, Suffolk, 1990.

# RESPONSE FROM DIFFERENT FAITHS

Letter from the Chief Rabbi

Sir, The appalling Rushdie affair has released, like Newton's Law, equal and opposite forces of elemental magnitude. It has Law, equal and opposite forces of elemental magnitude. It has incited religious passions on the one hand and freedom crusades

on the other on a scale and of an intensity probably unmatched in modern times.

In a search for legislative controls to defuse the current In a search for legislator inter-religious co-existence, it has supertensions and to promote inter-religious co-existence, it has supertensions and to promise supertensions and the promise supertensions and the promise supertensions are supertensions and the promise supertensions are su been suggested that the Christian confines. Some Christian beyond their strictly Christian confines. But I believe the beyond their strictly believe the solution Muslim leaders have supported this idea. But I believe the solution

es elsewhere.
When the Chairman of the Islamic Society for the Promotion When the Challing in the UK asked me last October to support of Religious Tolerance in the UK asked me last October to support of Religious Tolerand the publication of The Satanic Verses, I readily the protest against the pr agreed, and he had agreed agreed, and he had agreed agree caused to the religious conviction and susceptibilities of countless citizens. In a civilised society we should generate respect for other people's religious beliefs and not tolerate a form of denigration and ridicule which can only breed resentment to the point of

While I fully share the world-wide outrage at the murderous threat against the book's author, publishers and distributors. I stand by my view that the book should not have been published for the reasons I gave, now reinforced by subsequent events which have already cost many lives and may yet erupt into more sinister national and international upheavals.

In my view Jews should not seek an extension of the blasphemy laws. In any event, the Jewish definition of blasphemy is confined to "cursing God" and does not include an affront to any prophet (not even Moses, in our case). Living in a predominantly Christian society, with an established Church, we should be quite content to leave the legislation on blasphemy as it stands enshrining the national respect for the majority faith.

What should concern us are not *religious* offences but *socially* intolerable conduct calculated or likely to incite revulsion of violence, by holding up religious beliefs to scurrilous contempt, or by encouraging murder.

Both Mr Rushdie and the Ayatollah have abused freedom of speech, the one by provocatively offending the genuine faith of many millions of do many millions of devout believers, and the other by a public call to murder compared for to murder, compounded by offering a rich material reward for an ostensibly spiritual an ostensibly spiritual deed. It should be illegal to allow either

provocation to be published or broadcast. by common consent this is the already have legislation proscribing precious as this is any excesses in the freedom of expression precious as We already have legislation proscribing by common this is.

many excesses in the freedom of expression prenderable. Libel

There are laws not only on blasnhemy but on pornography. many excesses in the freedom of expression precious as this is.

There are laws not only on blasphemy, but on pornography, incidement of race hatred, subversion and breaches of national There are laws not only on blasphemy, but on pornography, incerincitement of race hatred, subversion and breaches of inition of
security. There may be argumente on the precise definition of incitement of race hatred, subversion and breaches of national security. There may be arguments on the precise security. There may be arguments is universally accepted.

security. There may be arguments on the precise definition these offences, but the principle is universally accepted. these offences, but the principle is universally accepted.

Likewise there should be widespread agreement on prohibiting likely to interest the principle of anything likely the principle of an the publication of anything likely to inflame, through obscene the publication of anything likely to inflame, through defamation, the feelings or beliefs or any section of society, or liable to provoke public discrete.

detamation, the reelings or beliefs or any section of society, of liable to provoke public disorder and violence. It must obviously be left to public and partiaments. he left to public and parliamentary debate to determine where

If Britain were to pioneer such legislation, other nations would the lines of what is to be illegal are to be drawn. no doubt follow suit, perhaps even leading to an international agreement among all civilised people to protect the supreme values of innocent human life and freedom by outlawing the amplification of words which, as experience has now shown, by poisoning the atmosphere can be as lethal a threat to mankind as

Yours sincerely, Jakobovits, Office of the Chief Rabbi

any physical pollution.

Permission to reproduce this letter, published in The Times (4th February, 1989), granted by the Chief Rabbi.

## Runcie Calls for Broader Legislation

by Sandra Barwick

The Archbishop of Canterbury, Dr Robert Runcie, yesterday The Archbisnop of Cameroury, Dr. Robert Runce, Joseph Marging implicitly called for strengthening of the law against blasphemy to cover religions other than Christianity, in a statement which

Dr Runcie said that only the utterly insensitive could fail to see Dr Runcie said that only the unterly insensitive could have the publication of Mr Rushdie's book, The Satanic Verses,

had deeply offended Muslims both here and throughout the world had deeply offended Mushins and I firmly believe that offence to understand their feelings and I firmly believe that offence to "I understand their reenings all of Islam or any other faith the religious beliefs of the followers of Islam or any other faith the religious beliefs of the religious beliefs of Christians."

Source: ©The Independent, 21st February 1989 - 'Runcie Calls for Broader

## BCC, 'Grave Concern' at Impact of Rushdie Controversy

'The British Council of Churches expresses grave concern at the damaging effect on inter-faith and community relations of the the damaging effect of the controversy surrounding Salman Rushdie's novel The Satanic Verses. We recognize something of the deep pain and hur experienced in the British Muslim community because it believes that the Prophet of Islam has been dishonoured.

#### ... A Pre-Renaissance Habit of Mind?"

Here is a book that can be read as attacking, however cloudily and symbolically, the probity of Islam's founder and the authenticity of the revelation he recorded. A comparable offence to Christianity would be held by many believers to be blasphemy. Leviticus declared blasphemy to deserve death by stoning; ... - Editorial, Church Times, 24th February 1989.

#### '... Limits to the Right of Free Expression?'

'The row over Salman Rushdie's book The Satanic Verses raises important questions for us all. What are the limits to the right of free expression? What are the rights of religious communities to protection from insult? What are our duties as Christians to our Moslem neighbours? Christians must make special efforts to reach out humbly and lovingly to a community that feels rejected. And the Government, while protecting all citizens from violence, must look again at the law of blasphemy. If Christianity merits protection from insult, what about the other ancient religions with many followers in the land?' - Editorial, The Universe.

Bishop Urges Publishers to Withdraw The Satanic Verses,

The Bishop of St Albans, the Rt Rev. John Taylor, yesterday to the Bishop of St Albans, nublishers of The Satanic Verses to alled on Viking Penguin. The Bishop of St Albans, the Rt Rev. John Taylor, yesterday

The Bishop of St Albans, the Rt Rev. John Taylor, Verses, to

Called on Viking Penguin, Publishers of The Satanic

Withdraw the book and so defuse the row over the hook and the called on Viking Penguin, publishers of The Satante Verses, to Ayatollah withdraw the book and so defuse the row Over the Pushdia withdraw the book and so defuse the row Over the Pushdia withdraw the book and so defuse the row Salman Pushdia withdraw the book and so defuse the row over the Ayatollah withdraw the book and so deruse the row over the rysatoria Khomeini's death threats against its author, Mr Salman Rushdie. Rhomeini's death threats against its author, WIT Saiman Rusnure.

Bishop Taylor said Viking Penguin had succeeded commercially

with the hook 'showard' their swildest death, the said succeeding the said suc Bishop Taylor said Viking Penguin nad succeeded commercially with the book 'beyond their wildest dreams,' but had done so 'at the burt feelings of the burt

with the pook beyond their wildest arealis out flad done 36 the expense of the hurt feelings of the Moslem community. The Bishop said: By deciding to withdraw the book they would not only be making a wise commercial decision but also be showing moral responsibility for the havoc they have perhaps unwittingly

They could make a responsible decision because of the social

harm that has been caused to the people of Britain and the diplomatic row it triggered.' - The Daily Telegraph, 22nd March 1989.

### The Inter-Faith Network UK

'The Satanic Verses contains passages which were bound to cause deep offence to Muslims. There have been peaceful protests from them about the book for many months and inevitably a sense of frustration has developed as time has passed. In this country the Muslim community is a minority. They are naturally concerned about attacks upon the integrity of their faith and its misrepresentation. Like others, they are also concerned at attitudes in a society which does not always appear sympathetic to religious values in the community or in family life.' - Interfaith Network (UK).

## World Conference on Religion and Peace

Dear Sir.

Now that the media discussion on *The Satanic Verses* is drawing to a close, it may be well to attempt a healing of the wounds

Long before the publication of this book, Muslims in Britain were trying to gain the same rights and protection accorded to other religious communities in our multi-cultural society. The Rushdie book, which Muslims regard as blasphemous, is only one Ausnate book, which muslims regard as braspine insensitive to the needs

and pain in which Muslims find themselves. The courts have now the law of blasphemy is inapplicable, but the now the north the and pain in which Mustims and the law of blasphemy is inapplicable, but the have now ruled that the law of blasphemy is inapplicable, but the need to ruled that the law of biaspinein, to the need to discuss this problem with inter-faith dialogue is even more urgent discuss this problem with inter-faith dialogue is even more urgent discuss this problem with inter-faith dialogue is even more urgent.

iscuss this problem with inter-rain the second more urgent.

We deplore all calls to violence which contravene the highest in Britain these. We deplore all calls to violence. Muslims in Britain have aspirations of all religious traditions. Muslims in Britain have aspirations of all religious traditions and law-abiding cities. aspirations of all religious tractions and law-abiding citizens, shown themselves to be peace-loving and law-abiding citizens, shown themselves to be peace-loving and law-abiding citizens, appropriate to appropriate to appropriate to appropriate the contraction of the contractio shown themselves to be peace are resolved to approach this and responsible Muslim leaders are resolved to approach this and responsible Musini readers of law. It is our hope that law will be redressed and that all min problem within the trained problem within the tr

The World Conference on Religion and Peace associates itself The World Conference on Actual like to move from the present with our Muslim friends, and would like to move from the present with our Muslim menos, and more sympathetic appraisal of Islamic life in our debate to a more sympathetic appraisal of Islamic life in our debate to a more sympatic at appropriate the intermediate in our society. It is our hope that writers and publishers will now exercise the index in dealing with the most sacred believe exercise. society. It is our nope that more self-discipline in dealing with the most sacred beliefs of their

We are deeply concerned that the end result of the affair could We are deeply concerned that the Western world. If any act of terrorism were to take place this would be a tragedy, and we can only affirm our belief that non-violent protest is a more

Everyone must join together in challenging extremism and in creating a climate of free discussion. Yours faithfully,

Canon Gordon Wilson (Christian), Rabbi Albert H. Friedlander (Jewish), Mr. B. Konnur (Hindu), Dr. Syed Aziz Pasha (Muslim), Professor Harmindar Singh (Sikh), Mr. Pankay Vora (Jain).

World Conference on Religion and Peace, London E1. - The

Source: Focus on Christian-Muslim Relations: The Rushdie Affair – Responses and Reactions (Leicester), 3 (1989), pp. 3, 4, 5, 9, 10.

Voices of Civility

Cardinals Speak on Rushdie but Pope

by Brian Dooley

In France, Cardinal Albert Decourtray of Lyon slammed the work as "an offence against religious faith". In a public statement the president of the French bishops' conference . . . complained; "Once again the faith of believers is insulted. Yesterday it was Christians who were offended by a film which disfigured the face of Christ. Today it is the Moslems by this book about the Prophet . . . ".

In America, Cardinal John O'Connor of New York expressed solidarity with local Moslems upset about The Satanic Verses. "We deplore the belittling or ridiculing of anyone's religion"...

One Vatican historian, Fr Robert Graham, has urged the Pope to speak out against the criticisms of Islam in the book. "It constitutes a severe, lacerating criticism of Islam, and in particular of the prophet Mohammad himself." . . .

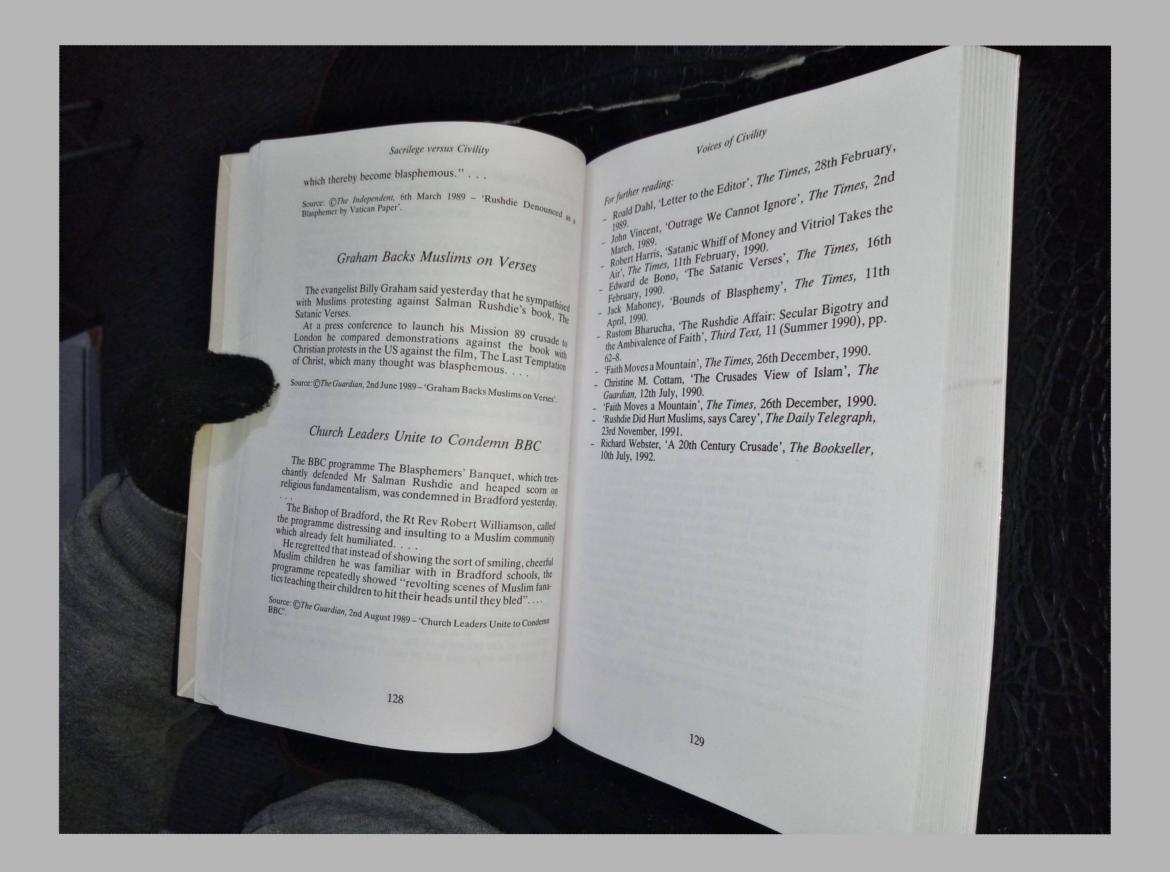
Source: Catholic Herald, 3rd March 1989 - 'Cardinals Speak on Rushdie but

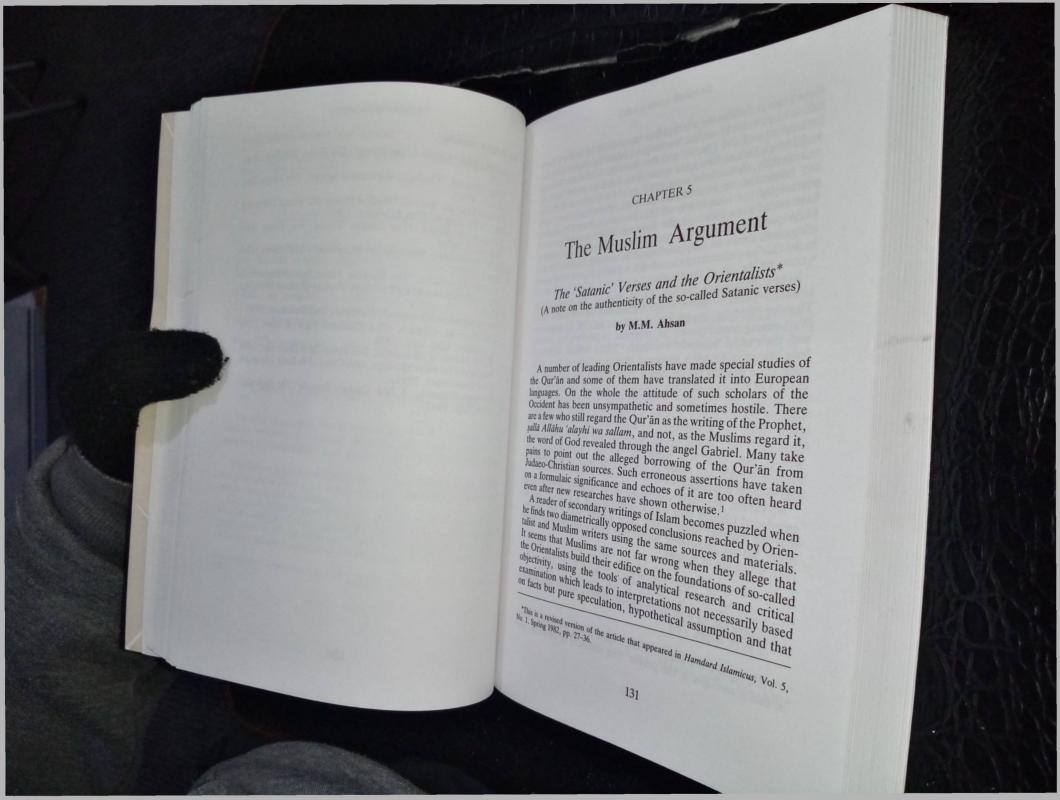
Rushdie Denounced as a Blasphemer by Vatican Paper

by Michael Sheridan and Tim Kelsey

The Vatican newspaper, L'Osservatore Romano, condemned The Vatican newspaper, L Usservuore Romano, Concerning Salman Rushdie's novel, The Satanic Verses, as blasphemous at Salman Rushdie's novel, The Sananc verses, as Diasphenious at the weekend, and implied that there was no right to free speech Cosservatore Romano said that tree speech was no uctence motives of the principle of free expression that, by invoking artistic

notives or the principle of free expression, people have sought motives or the principle of free expression, people nave sought of sacred texts or religious elements,





sometimes a deliberate attempt has been made by many Orien. sometimes a deliberate tachings of Islam by challenging of talists to cast doubt on the teachings of Islam by challenging talists to cast the Our'an and the Sunnah. Christian is the talists to cast doubt on the Sunnah. Christian, Marxist authenticity of the Qur'an and the Sunnah. Christian, Marxist Authenticity of the Qur'an and the Sunnah. Christian, Marxist authenticity of the Qui and authenticity of the Qui and Jewish Orientalists have quite often tried to prove, directly and Jewish Orientalists have quite often tried to prove, directly and Jewish Charles at least some portions of the Qui and Jewish Charles at least some portions of the Qui and Jewish Charles at least some portions of the Qui and Jewish Charles at least some portions of the Qui and Jewish Charles at least some portions of the Qui and Jewish Orientalists have quite often tried to prove, directly and Jewish Orientalists have quite often tried to prove, directly and Jewish Orientalists have quite often tried to prove, directly and Jewish Orientalists have quite often tried to prove the control of the Outhern Charles and Jewish Orientalists have quite often tried to prove the control of the Outhern Charles and Jewish Orientalists have quite often tried to prove the control of the Outhern Charles at least some portions and Jewish Orientalists and portions of the Qur'an and Hadilly or indirectly, that at least some portions of the Qur'an and Hadilly or inconsistent and are, therefore or indirectly, that at least some and are, therefore, unreliable are fabricated to least way, of life. However, such Originals are fabricated of incommendation and are fabricated of incommendation and are fabricated of incommendation and incommendation are fabricated or incommendation and incommendat sources for the islands on the flimsiest of intellectual grounds have based their attack on the flimsiest of intellectual grounds. have based their attempt has been made to analyse the Orientaliste In this paper, an attempt the incorporation of the so-called Satanic verses? in the Qur'an - a theme discussed with relish by almost all Western writers on the life of the Prophet.

Before proceeding further, let us look at the story of the so-called 'Satanic' verses' which Orientalists like William Muir Theodor Nöldeke, among earlier writers, and W. Montgomery Watt among contemporary 'biographers' of the Prophet, narrate with their usual 'masterly' comments.4 These writers apparently base the story on some historical sources which, at first sight seem quite weighty but on critical investigation fail to satisfy the criteria of historical criticism.5 Muslim writers in the past such as Ibn Ishāq, Ibn Hishām, al-Suhaylī (the commentator of Ibn Hishām and the author of Rawd al-Unuf), Ibn Kathīr, al-Bayhaqī, Qādī 'Iyād, Ibn Khuzaymah, ar-Rāzī, al-Qurtubī, al-'Aynī, al-Shawkānī, etc., as well as contemporary and near contemporary writers like Abul A'lā Mawdūdī, Sayyid Qutb, Muḥammad Husayn Haykal, etc., have all rejected the story as preposterous and without foundation.6

At-Tabari, Ibn Sa'd and some other Muslim writers have mentioned (though they vary considerably in matters of detail) that the Prophet Muhammad, şallā Allāhu 'alayhi wa sallam, under Satanic inspiration added two verses to Sūrah an-Najm (53), which are as follows:7

بَلَتَ الغَرانِينَ العُلل ، وإنّ شفاعَتُمُنَّ كُتُر نَجل،

[These are the high-soaring ones (deities), whose intercession is to be hoped for!]

The Prophet, it is alleged, recited these along with other verses f Sūrah an Naim in the N of Sūrah an-Najm in the prayer. The idolaters of Makkah who

were present in the Ka'bah at that time joined him in the prayer The were present in the Karbah at that time Joined him in the Prayer The because he praised their deities and thus won their hearts.

because he praised their deities and thus woman their hearts. because he praised their deities and thus won their nearts. The story afterwards reached Abyssinia where the Muslims persecuted with Makkan infidels had earlier migrated and many of them. story afterwards reached Abyssima where the Muslims Persecuted by the Makkan infidels had earlier migrated and many of them when the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and migrated and many of the Makkan infidels had earlier migrated and many of the Makkan infidels had earlier migrated and migrate by the Makkan intidels nad earner migrated and many of them the disbelievers are the impression that the disbelievers returned to Makkan under the impression that the disbelievers are the disbelie returned to Makkan under the impression that the discentive The no longer opposed the Prophet and the Islamic movement. no longer opposed the Propnet and the Islamic movement. The story also says that the angel Gabriel came to the Prophet the story also says that the angel Gautier came to the Frophet the same evening and told him about the mistake he had committed same evening and told him about the mistake he had committee hyreciting verses which were never revealed to him. This naturally by recumg verses without were never revealed to min. I mo materially worried the Prophet and made him apprehensive. Then, 'adwormed the riophet and made into apprenenties. Their, and monishing, the Prophet, God revealed the following verses of

وَإِن كُادُو الْيَفَتِنُو نَكَ عَنِ الَّذِى او حَيكا إِيكَ بِتَفْرَقَى عَلِينَا غَنْرَا. و إِذَا ۖ لَا تَحَدُّ وكَ يَحلِينُلا ۗ و لَولا اَنْ شَبِّنْكَ لِتَفْرَكِ كَ عَلَيْنَا غَنْرَا. شَيثًا قُلِيلاً - إذا لا ذَ قَنكَ ضِعف العِلوةِ وضِغف المَهاتِ كُفَا لا يَجِدُ لُكَ عَلَيْنَا نَصِيْهِا \* (بنى اسرائيل - ٢٠ - ٥٠) -Sūrah Banī Isrā'īl, which read:

They were constantly trying to tempt you away from that which We have revealed to you, so that you may substitute in its place something of your own, in which case they would have actively taken you as a friend. And if We had not made you firm, you might have indeed inclined to them a little. Then We would have made you taste a double punishment. in this life and a double punishment after death and then you would not have found any helper against Us. (17: 73-5)

This made the Prophet feel very guilty until God revealed the following consoling verse of Sūrah al-Hajj:

Whenever We sent a Messenger or a Prophet before you and he framed a desire, Satan put obstacles in it. Then Allah

removes the obstacles placed by Satan and He firmly estable (22: 52) lishes His signs. (22: 52)

This is the gist of the story mentioned by at-Tabarī and some This is the gist of the story would, among other writers which has been used by the Orientalists to reinforce other writers which has been contained to reinforce their views on the Qur'an. The story would, among other things, the prophet and his Companions took the things. their views on the Qui air. the prophet and his Companions took the 'Satanie' imply that the Prophet and his Companions took the 'Satanie' imply that the Prophet ain from God, otherwise nobody would verses as a true revelation from God, otherwise nobody would have accepted them.

Let us now examine the story and its contents in the light of Let us now external evidence and evaluate it on the light of internal and external evidence and evaluate it on the basis of internal and external criticism. In doing so, first of all one has to find out the chronological sequence in the story and establish whether or not all its details relate to one period and are interconnected. Special attention should also be devoted to determining the periods of revelation of the three verses mentioned in the report which will validate or falsify the episode

It can be easily gleaned from the story that the incident of reciting the 'Satanic' verses and the consequent prostration of the disbelievers in the Ka'bah happened after the first batch of Muslims had migrated to Abyssinia. This migration, according to all reliable historical sources, occurred in the month of Rajab of the fifth year of the Prophetic call or about eight years before the Hijrah to Madinah. Therefore, the incident must have happened close to this date and not long after the migration to Abvssinia.

The verses of Sūrah Banī Isrā'īl (17: 73-5) which were revealed, according to the story, to 'admonish' the Prophet for allegedly reciting the 'Satanic verses', in fact were not revealed until after the event of the Mi'rāj. The Mi'rāj or the Ascent of the Prophet, according to historical sources, occurred in the tenth or eleventh year of the Prophetic call, i.e. about two or three years before the Hijrah to Madinah. If this is so, then it implies that the 'Satanic' verses were not detected or for some reason no mention was made about the alleged interpolation of the verses for five or six years and only afterwards was the Prophet admonished for it. Can any sensible sensible person, asks Abul A'lā Mawdūdī, believe that the interpolation interpolation occurs today, while the admonition takes place six years later and the six publicly years later and the abrogation of the interpolated verses is publicly announced afform year 2. P. announced after nine years (cf. Sīrat-i Sarwar-i 'Ālam, Vol. 2, p

574). The relevant verse of Sürah al-Hajj (22: 52) according to first year of the Our'an was revealed in the first year of 574). The relevant verse of Sürah al-Hajj (22: 52) according to the commentators of the Qur'an was revealed in the first year of the commentators of the Qur'an was revealed in the incident and the Hirah. i.e. about eight to nine was a offer the incident and the Hirah. i.e. about eight to nine was a offer the incident and the limit to nine was a continuous about the continuous according to the commentators of the commentato the commentators of the Qur'an was revealed in the incident and the Hijrah, i.e. about eight to nine years after the incident and about two and a half years after the so-collect of the about two and a half years after the so-collect of the sound and a half years after the so-collect of the sound and a half years after the so-collect of the sound and a half years after the so-collect of the sound and a half years after the so-collect of the sound and a half years after the so-collect of the sound and a half years after the so-collect of the sound and a half years after the so-collect of the solution and a half years after the so-collect of the solution and a half years after the so-collect of the solution and a half years after the solution the Hijrah, i.e. about eight to nine years after the incident and about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and a half years after the so-called admonition of the about two and the so-called admonition of the so-called admonit about two and a nait years after the so-called admonition of the Qur'an, prophet (17: 73-5), 8 Could anybody who knows about the Qur'an, is history and revelation and green and any of the property of the pr Prophet (17: 73-5). Could anybody who knows about the Quit anybody who knows about the lincident is history and revelation, understand and explain how the incident is history and revelation, understand and explain now the incident of interpolation was allowed to be tolerated for six years and also have affensive transport. of interpolation was allowed to be tolerated for six years and also why the offensive 'verses' were not abrogated until after nine why the offensive 'that 'the continue that 'the conti why the offensive verses' were not abrogated until atter time years? Watt's theory is that 'the earliest versions do not specify years? Watt's theory is that the earnest versions do not specify how long afterwards this (abrogation) happened; the probability in that it was weeks or even months in the control of the probability how long alterwards this (autogathon) happened, the probability is that it was weeks or even months '9 is nothing but a hypothesis. Had he investigated the chronology of the three revelations relative to the story, he could not possibly have missed the facts

Let us now turn to some internal evidence. It has been said in the story that the 'Satanic' interpolation occurred in Surah an-Najm (53: 19f.) which delighted the idolaters present in the Ka'bah and as a gesture of friendship and good-will, they all bowed down with the Prophet. In order to comment on the story it would seem necessary to read the verses in the Qur'an, adding the two alleged 'Satanic' verses, and find out what is actually meant to be conveyed here. It would read as follows:

آفَرَءَ يُعتَمُّ اللَّتَ وَالْعَنَّى وَمَنْوَةَ التَّالِثَةَ الْأُخْلَى - الْكُمْ اللَّكُرُّ وَلَهُ الْأُنْتَلَى - تِلْكَ إِذَا تِسْبَهَ أَنْ ضِرَى الْ الْخُلَى - الْكُمْ اللَّكَتُمُو هَا النَّهُمُ والبَاوُ كُمْ مَا انْزَلَ الله بِهَامِن مُنْطَانِ الله مَنْ يَعْمُونَ إِلاَّ الظَنَّ وَمَا تَحْوَى الْاَنْفُنُ - وَلَقَدَ جَاءَهُم مِن مَنْ يَحْمُمُ اللهُ لَنَّى و النجم - 19 - ٢٣) -

Have you considered al-Lāt and al-'Uzzā and Manāt, the third, the other! These are the high-soaring ones (deities) whose intercession is to be hoped for! Are the males for you and for Him (God) the females? This indeed is an unjust and for Him (God) the temales: This indeed is all division. They are but names which you have named, you and your fathers, for which God has revealed no authority. They follow but conjecture and what (their) souls desire. And now the guidance has come to them from their Lord.

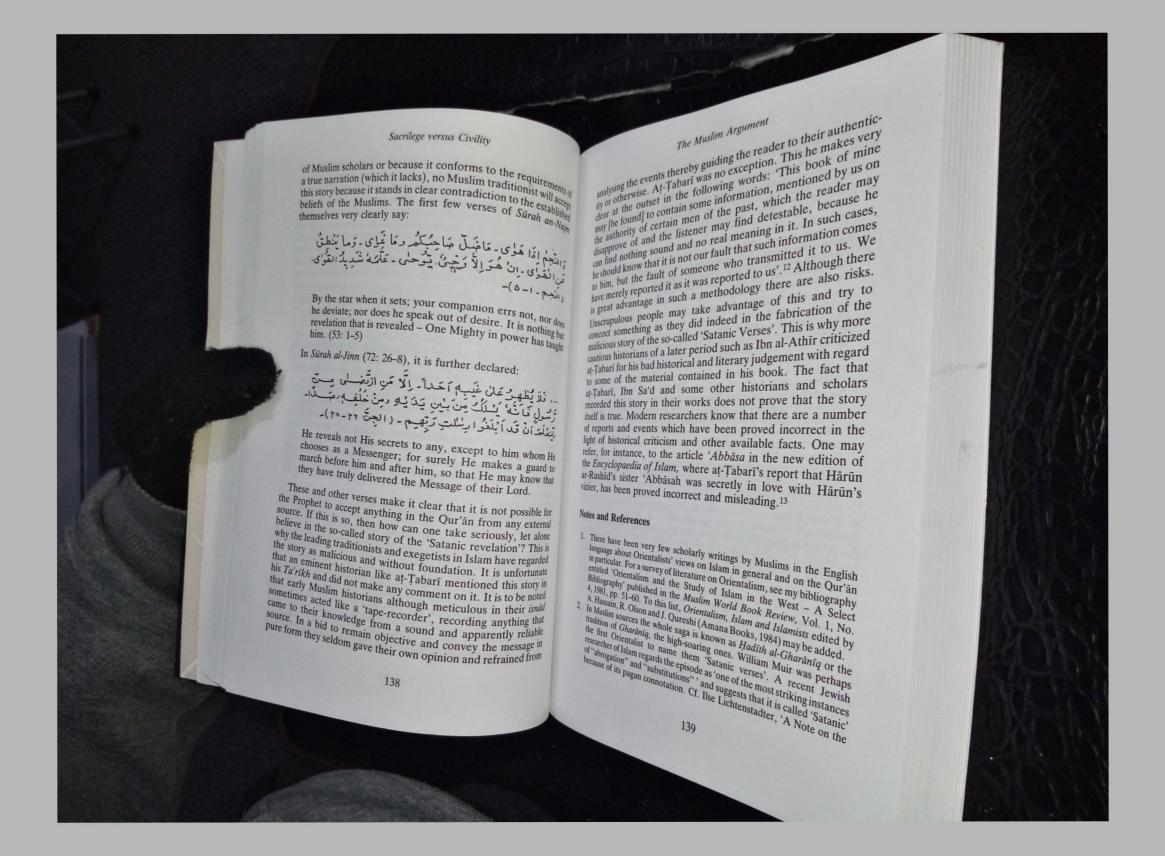
If one reads the italicized part of the alleged Satanic Versus If one reads the italication and its desired above, one fails to understand how God on the one hand quoted above, one fails to understand how God on the one hand quoted above, one fails to unto other discrediting them by using praising the deities and on the other discrediting them by using praising the deities and on the other discrediting them by using the praising the deities and on the other discrediting them by using the praising the deities and on the other discrediting them by using the praising the deities and on the other discrediting them by using the praising the deities and on the other discrediting them by using the deities and on the other discrediting them by using the deities and on the other discrediting them by using the deities and on the other discrediting them by using the deities and on the other discrediting them by using the deities and on the other discrediting them by using the deities are the deities and on the other discrediting them by using the deities are the deities and on the other discrediting them by using the deities are the deities and on the other discrediting them by using the deities are the deities are the deities and on the other discrediting them by using the deities are is praising the detties and of the spraising the spraising the detties and of the spraising the spraising the detties and of the spraising the spraisi the subsequent phrases drew the conclusion from this chapter how the Quraysh leaders drew the conclusion from this chapter how the Quraysh leaders drew the conclusion from this chapter how the Quraysh leaders drew the conclusion from this chapter how the Quraysh leaders drew the conclusion from this chapter has been conclusioned by the conclusion from the conclusi how the Quraysh leaders that Muhammad, sallā Allāhu 'alayhi wa sallam, was making that Muhammad, sallā Allāhu 'alayhi wa sallam, was making a policy of that Muhammad, yatta had was adopting a policy of give and a conciliatory move and was adopting a policy of give and

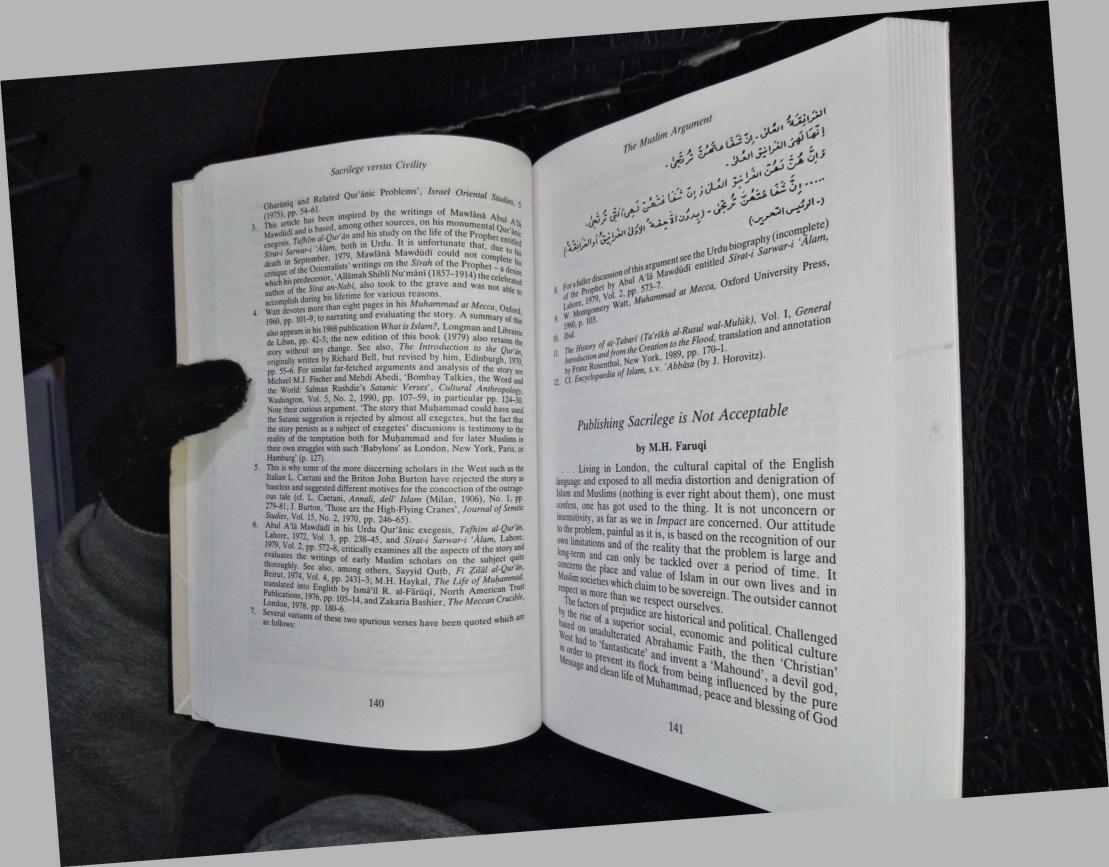
Drawing conclusions from various reports connected with the Drawing conclusions that 'at one time Muhammad must have publicly recited the Satanic verses as part of the Qur'ān; it is publicly reflect the story could have been invented later hu Muslims or foisted upon them by non-Muslims. Secondly, at some later time Muhammad announced that these verses were not really part of the Qur'an and should be replaced by others of a vasile different import'. 10 Watt's suggestion that Muhammad replaced the 'Satanic' verses with some others of a vastly different import is pure speculation. If one takes the 'Satanic verses' to be true it would imply that the verses to be found in 53: 19f. were not revealed in the same period. Watt's suggestion also implies that Muhammad and his followers read the 'Satanic' verses in place of or in addition to the verses found in the Qur'an for 'weeks and even months' and that when Muhammad later realized that these verses could not be correct, then the true version and continuation of the passage was revealed to him. This supposition is again pure speculation and is not based on any historical data. The story which we have summarized in the beginning suggests that Muhammad did not realize his fault until God admonished him six years later and that the matter was rectified perhaps another two and a half years after.

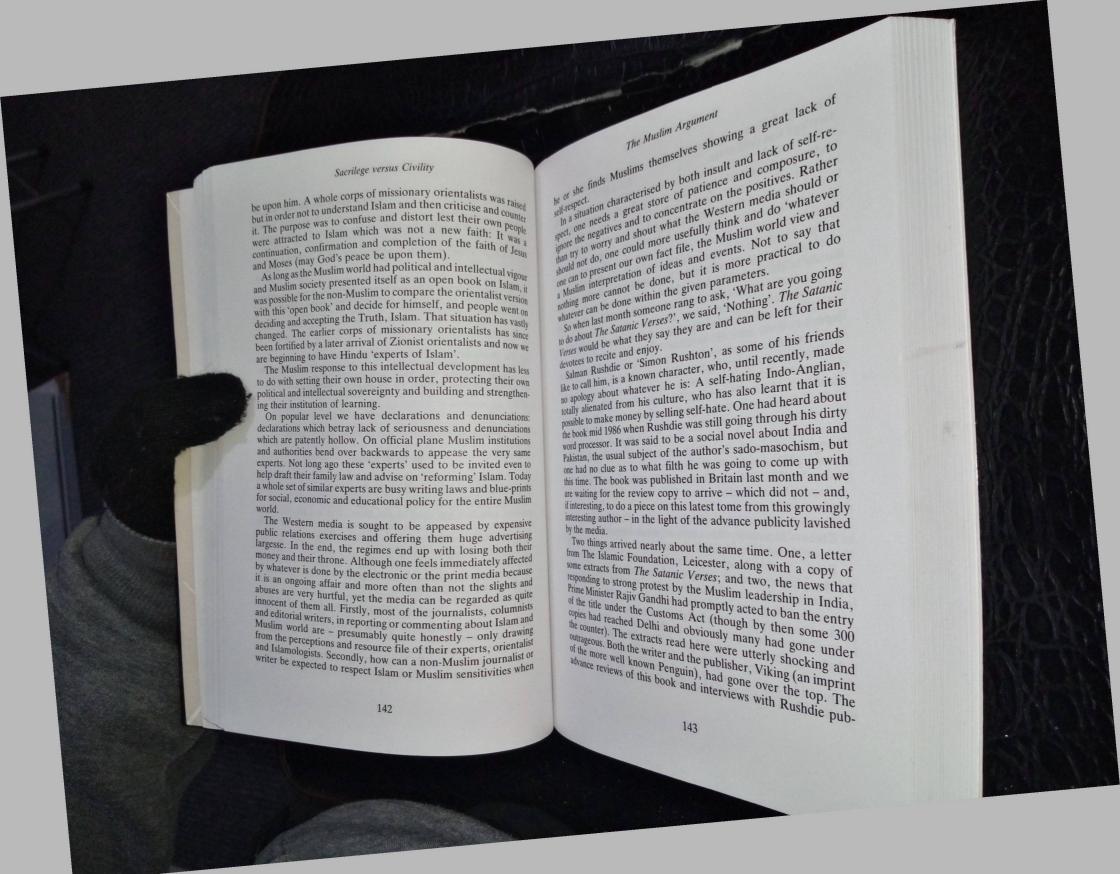
It is obvious that Watt and other Orientalists accept part of the story and reject the other parts apparently because they are unable to find any link or sequence. Had there been any element of truth in the story, it could have caused a scandal against Islam and the Prophet and every detail must have found its place in the Hadih literature. literature. Why is the authentic *Ḥadīth* collection (namely the Sihāh Sirah) Sihāh Sittah) conspicuously silent about the scandalous part of the story? the story? Does it not lead to the conclusion, contrary to the established fact the conclusion to the established fact, that *Hadīth* literature itself is very defective as it failed to record it failed to record such an important event which led the Prophet

and his Companions to read 'Satanic' verses for weeks, In fact and his Companions to read 'Satanic' verses for weeks, months fact, In fact or perhaps even years without realizing their error? Hanbal Though the perhaps even years without realizing and Ahmad b. Though all record the story but only to the extent that was true. al-Bukhāri, Muslim, Abū Dāwūd, Nasa'i and Aḥmad b. Ḥanbal They all all record the story but only to the extent that was true. all record the story but only to the extent that was true. Iney all all record the story but only to the extent that was true. Iney all the mention that the Prophet did recite Sürah an-Najm and, at the mention that the Prophet did recite speech sugar and all record the story but only to the extent that was true. mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the Prophet did recite Surah an-Najm and, at the mention that the prophet did recite Surah an-Najm and the mention that the mention that the prophet did recite Surah and the mention that the end when he prostrated, the idolaters present were so own Muhad-that they also joined him in prostration. These leading Muhad-making also joined him in prostration. that they also joined him in prostration. These leading mumus dishin do not mention the blasphemous story which other sources. dihim do not mention the biasphemous story which other sources have recorded. The fact that the idolaters became overawed and have recorded. The fact that the idolaters became overawed and joined Muhammad in prostration is not difficult to believe as they all knew what magical effect the Qur'an exercised on the listeners all knew what magical effect the Qur'an exercised on the listeners and the Qur'an a magic which was one of the reasons why they called the Qur'an a magic and the Prophet a substantiate the validity of this the is much historical data to substantiate the validity of this statement. It will suffice to retell the story of the account. statement. It will suffice to retell the story of the acceptance of Islam by 'Umar I and the listening to the Qur'an by the jinns ... ] نَهُ اسْتَمَعَ لَغُرُ مِنَ الجِنَ نَعَالُو إِنَّا مَمُنَا مُرَّاناً عَجِبًا ﴿ الْجِنْ - أَ). (72.1). It is quite likely that after their prostration the Quraysh were very ashamed and tried to hide their shame by inventing the story that they heard Muhammad praising their deities which made them join him in prostration. The news of the idolaters and Muslims prostrating together spread quickly and it even reached Abyssinia with the additional rumour that Muhammad had reconciled with the Quraysh and that hostility no longer existed

Apart from the absurd nature of the story and the external and internal criticism which it cannot stand, there is another criterion of evaluation which one should not lose sight of. The Muslim traditionists quite often evaluate Hadīth on the basis of riwāyah (the statement or the news based on the chain of narrators and the text of the Hadith) as well as dirāyah (credibility of the statement). It means that if something has been attributed to the Prophet of Islam through apparently sound Hadith, it will not automatically be accepted if it goes against the Qur'an and other established traditions and cannot be justified by reasoning. 11 It is here that even if one regards the story of the 'Satanic verses' to be sound on the ground that it has been narrated by a number







lished in Indian magazines made it absolutely clear that the sacrilege was deliberate.

We concede the freedom of an individual even to fantasise filth We concede the receipting on a piece of paper if it gave him and to put down its own its own culture, but as the any enjoyment. The vermin too has its own culture, but as the any enjoyment. The vertical as the Indian Muslim MP, Syed Shahabuddin said, no civilised society Indian Muslim Mr, Syctomer of filth and pollute the human

Faced with the rising anger of the Muslim community, Rushdie was now saying: 'How could I be anti-Muslim when my whole was now saying. The same of th belong to the community one intends to betray. Moreover few of the reviewers or interviewers who have written about him in adulating terms were in any doubt that he was anything but a lapsed believer, nor did he claim otherwise. 'I was religious in quite an unthinking way. Now, I am not', he told Mark Lawson of The Independent Magazine (10th September 1988). He was 'someone who would no longer describe himself as religious' Rushdie told The Observer, (25th September 1988).

Rushdie also said that pages from the book were 'being taken out of context by groups trying to grab attention' and, as if to balance sacrilege, 'there is another scene which contrasts profane living with the puritanism of the new religion'. He has also written an angry letter to Mr Rajiv Gandhi.

One - 'The book isn't about Islam, but about migration, metamorphosis, divided selves, love, death, London and Bom-

Two-'It deals with a prophet (who is not called Muhammad)'. Three - Moreover, 'this entire sequence happens in a dream,

fictional dream, of a fictional character'.

Four - 'In this dream sequence, I have tried to offer my view of the phenomenon of revelation, the birth of a great world religion: and that view is that of a secular man for whom Islamic culture has been of central importance all his life'

But Rushdie's defence is hedging around the truth.

The statement that 'actually' the book is not about Islam is falsehood. Six of the nine 'Chapters' deal with an Islamic theme, Islamic symbolism, and with real Islamic characters only thinly dispuised by a real symbolism. disguised by a mix of fantasy and absurd. The 'prophet' Rushdie deals with its real Islamic characters only deals with its real state. deals with is not called Muhammad, but he compounds the

hlasphemy by using the derogatory European Middle Ages Synonym of 'Mahound'.

Sinonym of 'Mahound'.

It matters little if 'this entire sequence happens in a dream, have the happens in a dream, happens It matters little if 'this entire sequence happens in a dream, here we are sequence, because here we are fictional dream, of a fictional character, here we are sequence happens in a dream, of a fictional character, here we are sequence happens in a dream, of a fictional character, here we are sequence happens in a dream, of a fictional dream, of a fi fictional dream, of a fictional character, because here we are and with the creator of that so-called fiction. Fiction and find with the creator insult and profanity. A decrease for insult and profanity. dealing with the creator of that so-called fiction. Fiction and fallasy are no license for insult and profanity. A deranged mind fantasy are no license for insuit and protainty. A deranged mind can dream any dream but the moment he begins to insult and can dream any dream but the moment ne begins to insuit and provoke then he enters the no go area. If he has true friends

around him, they will ask nim to shut up.

Fact of the matter is that not having the courage or the ability provoke then he enters the his go area. of a scholar, Rushdie has simply tried to hide behind the thin of a scholar, Rushque has simply thed to made beamed the third the part of reneer of dream and fiction, but his fantasy is very much part of

his psyche.

He claims the book is not 'actually' about Islam, yet he also He claims the book is first actually about 15 life. Wants to take credit for offering 'my view of the phenomenon of wants to take credit for offering thy vice of the production, and the birth of a great world religion'. He also claims that 'Islamic culture has been of central importance all his life', abet in a secular way. If that is so then probably many of his friends and girl-friends must be itching to convert to this Islam. The fact is that apart from making money out of sacrilege, Rushdie would also like to subvert Islamic values so that no one can point a finger at his 'secular' way of life.

However, Rushdie was more forthcoming and truthful when he was speaking to India Today, (15th September 1988). He was not trying to equivocate. He was speaking with a sense of coming

Parts of the novel have been in my head since I first began to study Islamic history at the University 20 years ago . . . Actually, one of my major themes is religion and fanaticism. I have talked about the Islamic religion because that is what I know most about

Thave changed names. I have given the name of an Egyptian temple, Abu Simbel, to the leader of Mecca. I have not called the cities by their names. After all this is a visionary thing (sic)...

The book is really about the fact that an idea or a new thing in the world must decide whether to compromise or not. Beyond that, the image out of which the book grew was of the prophet going to the mountain and not being able to tell the difference This amply illustrates Rushdie's 'vision', sick or altruistic, as it

may be. As long as such fantasy is confined to one's private may be. As long as such there would be little cause for anyone thoughts or even writings, there would be little cause for anyone thoughts or even writings, to concern himself with it, except the person's own psychiatrist to concern himself with it, except the person's own psychiatrist to concern himself with the concern himself wi But to publish illiterate sacrate work of great literary merit, is not of it on the excuse that it is a work of great literary merit, is not

cceptable.

The Muslim community in Britain – and so would be others as The Musim community in course of time — is shocked and information reaches them in course of time — is shocked and information reaches describable measure by the unprecedented outraged beyond any describable measure by the unprecedented outraged beyond any outraged beyond any ended that so far a respectable enormity of this sacrilege and by the fact that so far a respectable enormity of this sections been insensitive enough to lend its name to this extreme profanity.

Muslim organisations in Britain are, therefore, asking Penguin One - To withdraw and pulp all the copies of The Satanic Verses and to undertake not to reprint it in the future.

Two - To offer unqualified public apology to the World Muslim

Three - To pay damages equal to the returns received from the copies already sold in Britain and abroad.

Failing which they are asking Muslim authorities to freeze all Penguin and Viking business in their jurisdictions and to exempt from copyright law such titles as may be needed for educational purposes. The book should be banned in any case, but banning is meaningless unless it is accompanied by deterrent measures.

These demands have been supported by the Secretary General of the 46-nation Organisation of the Islamic Conference (OIC), Syed Sharifuddin Pirzada, who has called upon member states to take strong measures to ensure that this book is withdrawn from circulation by its publisher immediately and its copies destroyed' and the blasphemous book and its author must be banned from entry into all Islamic countries'.

Perhaps it would be more salutory if the author is allowed to enter into Islamic jurisdiction and prosecuted under relevant law.

Penguin have so far tried to maintain masterly indifference, telling people writing to them that they 'don't recognise Salman Rushdie's novel in your description', that it has 'been widely praised by critics' and that 'we have no intention of withdrawing the book'.

Surely they are counting on the legal security of the British law against blasphemy which applied only to Christianity. Probably they are hoping that few Muslim authorities would have and pp.

they are hoping that few Muslim authorities would have and pp.

they are hoping that few Muslim authorities would have and pp. they are hoping that tew Muslim authorities would have and property are hoping that tew Muslim authorities would have and property are hoping to take on this powerful publishing to think much appropriately they do not seem to be willing to think much appropriate the property of the pro

or courage to take on this powerful publishing house and PK think much or courage to take on this powerful publishing to think much network. Definitely they do not seem to be willing to think much muslim community. network. Definitely they do not seem to be willing to think of the deeply hurt feelings within the Muslim community. of the deeply hurt feelings within the Muslim community.

The demands listed are neither unreasonable, nor unattainable.

The demands listed are neither unreasonable, nor unattainable. The demands listed are neither unreasonable, nor unattainable.

But it is time now for the Ummah to stand up for the honour and the Relayed Magazine Faith of its Relayed Magazine. But it is time now for the Umman to stand up for the nonour and dignity of its Faith, of its Beloved Messenger of God (peace and lightly of its Faith, of its Beloved Messenger of God he upon him) dignity of its Faith, or its Beloved Messenger or God (Peace and his besings of God be upon him) and of his family and his meanings (may God be pleased with the man in the state of the st blessings of God be upon nim) and or nis Tamily and His companions (may God be pleased with them all). If they do not, companions (may God be picased with them an). If they do note, then they should be prepared to receive more Rushdies and more

We have never ever made an editorial appeal like this, but we We nave never ever made an editorial appear into this, out the are asking readers to pursue these demands both with the are asking readers to pursue these definitions and Muslim authorities through telegrams, letters, publishers and Musini authorities through all civilised and through all civilised and legitimate means. But please leave Mr Salman Rushdie all to himself and to his charmed circle of 'literary critics'. We have to say this because we also sense a milling anger about the outrage

The point Muslims want to make is that while they recognise that people behave according to their level of culture, they do not accept that it is right for anyone to publish and spread obscene sacrilege and make a business out of it.

Penguin cannot argue that they had not been advised. Their Indian editorial adviser Khushwant Singh, is on record having advised them against publishing the book. He had told them 'that the Prophet had been made to be small time impostor in the novel and that if the author could not see that the work would cause trouble he was out of touch with the Indian reality.' Khushwant is himself a distinguished writer. He is not a Muslim, much less a fundamentalist. His advice was, however, over-ruled by a Rushdie friend in Penguin, Peter Mayer.

After Penguin have made amends with the Muslim world, they may also have to do a little house-cleaning . . . , but that's their

Source: Impact International, 18/20, 28th October-10th November 1988, pp.

# Dear Mr Rushdie . . .

Thave read with interest your open letter to our Prime Minister I have read with interest you have pleaded for a review of the Mr Rajiv Gandhi, in which you have pleaded for a review of the ban of your book The Satanic Verses.

an of your book the fact that the order was issued by the You have made full of the finance ministry. Well, you information is half-baked. It was finance ministry. Wen, yet the decision was taken by the entire reported in the press that the decision was taken by the entire reported in the piess and reported in the piess and is to be executed by the Customs, which cabinet; but as the ban is to be executed by the Customs, which Cabinet; but as the cash of the falls under the finance ministry, no other ministry could have

This aside, it is for Rajiv Gandhi to reply to your letter; he may ignore it as most heads of government do.

I am not one of those, who has not read your book. I have and am interested to know from you the replies to some questions. as I feel they may help me to understand you better and also for you to plead your case more effectively. We, in India, are ever so worried about communal violence, which erupts on the slightest pretext, we cannot allow a writer, whatever be his motive, to

You say in your letter to Mr Gandhi that you 'strongly deny' that your book is 'a direct attack on Islam'. Further, that 'the section of the book in question . . . . deals with a prophet who is not called Muhammad'

I have read your book. Like you, I have also been a student of Islam. Your statements, therefore, surprise me. I feel you are going back on your own objective just to get the ban lifted. Maybe I am wrong. I will, therefore, appreciate if you would clarify your position by replying openly to the following questions:

1 What is the significance of the title of your book *The Satanic* Verses? Has it not some historical connection? Do not the verses which refer to the three goddesses, condemned as Satanic and repudiated by Allah, the same as your reference to them in your novel? Your words are so clear that no other inference seems possible: "These verses are banished from the true recitation, al-qur'an. New verses are thundered in their place. their place." . . .

2 Is Jahilia not the same word as used in Muslim annals for the same Jahilia means ignorance. Jahilia means ignorance. Is Jahilia not the same word as used in Muslim annals era "the era of ignorance" – Jahilia means ignorance and "the era of ignorance" – Jahilia means ignorance on the era of ignorance of Islam? Your description is so and the era of Islam? "the era of ignorance" - Jahilia means Ignorance - "The before the advent of Islam? Your description is SO apt:

before the advent of Islam? A sand its etructure for the before the advent of Islam? before the advent of Islam? Your description is so apt.

city of Jahilia is built entirely of sand, its structures formed city of Jahilla is built entirely of sand, its structures formed of the desert whence it rises. It is a sight to wonder at . . . 3 Whom had you in mind when you delineated the character Whom had you in mind when you define ared the character of Mahound? Do your descriptions of his various activities

of Mahound? Do your descriptions of his various activities not fit those of the Prophet Muhammad? I can quote passage after passage to show the coincidence, but it will be too lengthy; moreover most of them are so offensive that I

4 From where have you drawn the names of the three goddesses: Lat, Uzza and Manat? They are certainly not the products of your imagination? No one reading about them in you book can think otherwise.

- 5 Is Hamza not the same as Prophet Muhammad's uncle of the same name? And are his encounters with Hind, as depicted by you, not representative of what happened in the early annals of Islam?
- 6 Is Abu Simbel in your novel not a reflection of Abu Sufiyan, the inveterate enemy of the Prophet? And Hind, whom you characterise so graphically, not his wife?
- 7 Is Salman your namesake called Persian in your book, not the same as Salman Farsi, a companion of the Prophet?
- 8 Is Bilal not the first Muezzin of Islam, whom you describe as "the slave Bilal, the one Mahound freed, an enormous black monster, this one, with voice to match his voice"?
- 9 Is Zamzam, referred to in your novel, not the well held sacred by Muslims? Here is your description: "The city's water comes from underground streams and springs . . . . next to
- 10 Does the description of the "Black Stone" in your novel not fit that of Ka'aba? Here are your words: "The graves of Ismail and his mother Hagar the Egyptian lie by the northwest face of the House of the Black Stone, in an enclosure

These are some of the coincidences; there are many others. These are some of the You, unlike most authors, may resemblance to persons living or in your novels do not bear any resemblance to persons living or in your hand on your heart, say that the in your novels do not occur hand on your heart, say that they really really dead. Can you, will you don't resemble the characters and situations in the life of the don't resemble the do, what should the authorities do Prophet of Island, occurrence which you as well as I know may to control a likely occurrence which you as well as I know may disturb the tranquillity of the land.

I have not referred to your section on Ayesha; I found it rather confusing, where you have cleverly mixed fact with fiction. This does not apply, I feel, to your section on Mahound, which represents, to use your own words "the result of five years of work on Islam which has been central to my life". Apart from the Muslim politicians, whom you mention in your open letter to Mr Gandhi, you will be surprised that some of our best intellectuals - both writers and poets - have come out against you: they are J P Dixit, Nissim Ezekiel, Jean Kalgutkar, Vrinda Nabar, Vaskar Nandy, V Raman and Ashim Roy. In a letter to The Indian Post they refer to your statement that you knew Islam best and that was why you had talked about it and observed: 'How does he "talk" about this religion? Its founder is named Mahound. Rushdie has not invented this name. This was the name given to the Prophet Mahomed by his European detractors as a term of abuse ('Ma' from 'Mahomet' added to 'hound') and used frequently in various European eschatologies as a creature belonging to the lowest depths of Hell, as the Devil himself.'

After analysing your treatment further, they summarise your approach thus:

How has Rushdie treated the other pillars of Islamic faith? Ayesha, the youngest wife of the Prophet and the one who is regarded as one of the highest authorities of the Traditions is shown as "clad only in butterflies, leading an entire village, lemming-like into the Arabian Sea". The Ka'aba, regarded by the Muslims as the only consecrated spot on earth, is treated no better Discussion. better. Disguised as the "Tent of Black Stone called The Curtain", it has tuning it has twelve prostitutes with names of the twelve wives of Mahound to add the state of the twelve wives o Mahound to add "the tempting spices of profanity". These "tempting spices" "tempting spices" were apparently necessary to increase the number of pilgrims. Then what else remains of the basic core of the Islamic faith? Then what else remains of the basic core of the Islamic faith? the Islamic faith? The prophet is the Devil, the law-givers are sexual perverts, and the Ka'aba and the Haj examples of depravity of satanic of satanic

sexual perverts, and the Ka'aba and the Haj examples of depravity
and greed. The Koran is of course only a collection of satanic
and greed. Verses.

The signatories conclude:

We are, therefore,

We, the undersigned, are all non-Muslims.

We, the undersigned, are the Jelemia faith.

We are, therefore, obviously not subscribers to the Islamic faith. We believe that obviously not subscribers to the Islamic Taith. We believe that any critique of that faith has to be restrained, reasoned and full any critique of that faith has to be restrained, reasoned and rung of the spirit of respecting diverse cultures and faiths. India's unity and harmony demands it. It is for each to the spirit of the of the spirit of respecting diverse cultures and fattis. Hulia 3 diverged and harmony demands it. It is for such harmony and unity that

and harmony demands it. It is to such that more demand that the ban on this book be not lifted. What have you to say, Mr Rushdie, to these friends who are no friends of Mr Rajiv Gandhi and are known upholders of

Lastly, as one born to Muslim parents and brought up, I think, under Islamic traditions, may I ask you whether you honestly believe that your book will not upset Muslims. Mr Khushwant Singh, who holds you in high esteem, advised your publisher, Penguin, against its publication as he felt that it would injure the religious feelings of Muslims and may disturb the law and order situation. Mr Zamir Ansari, Penguins's representative in India, confirmed this to me though he said a confidential advice sought by Penguin should not have been publicised by Mr Singh. But that is another matter. The fact remains that Mr Singh is no friend of the Government of India - in fact he is one of its most bitter critics - and his opinion has been unequivocal. So is that of Mr MV Kamath, an eminent journalist, who never finds anything night with Mr Rajiv Gandhi. He said that Mr Rushdie's book is full of 'despicable ideas'. If Nehru was alive he would have banned

I ask you in the same manner as you have asked Mr Gandhi, our prime minister, whether you consider this ban as really uncalled for, in view of the danger that many persons in public life feel it poses to communal harmony and peace in India. Is democracy a licence to do or undo anything by anyone or

Some idealists in the past might have dreamt of it; but is it really practical?

May I also remind you that it was Lord Macaulay who may 1 also remind you that it was bold incorporated the need for such a ban in our legal system to prevent mcorporated the need for such a pan in our regar system to prevent disorder; it is not Mr Rajiv Gandhi's invention. Mr Soli Sorabjee,

whose legal eminence is undisputed, has argued against the bank to whose legal eminence is undispersion. That is why, like his but he is a poor judge of public reaction. That is why, like his but he is a poor judge of public reaction. That is why, like his but he is a poor judge of public reaction. but he is a poor judge of public to be in politics but his mentor Mr Nani Palkhivala, he wanted to be in politics but gave mentor Mr Nani Palkinyana, in its editorial, has answered up the idea. The Times of India, in its editorial, has answered both you and him effectively:

oth you and him effectively.

'No, dear Rushdie, we do not wish to build a repressive India. On the contrary we are trying our best to build a liberal India. On the contrary we are thought of the contrary we are thought of the local such an where we can all breathe freely. But in order to build such an where we can all breathe freely. But in order to build such an area of the local such as the local s where we can all oreathe free. India that exists. That may not be India, we have to preserve the India that exists. That may not be a pretty India. But this is the only India we possess.

Do not pontificate, Mr Rushdie; be logical and face the facts. Answer your critics if you can.

Yours truly, Rafiq Zakaria

The Illustrated Weekly of India (Bombay), 23rd-29th October, 1988,

# Yes, Mr Rushdie, We Shall Not Permit Literary Colonialism, Nor Religious Pornography

# by Syed Shahabuddin

Yes, Mr Rushdie, we are a religious people and we do not like our religious personalities to be abused and vilified, directly or indirectly. Call us primitive, call us fundamentalists, call us superstitious barbarians, call us what you like, but your book only serves to define what has gone wrong with the Western civilisation - it has lost all sense of distinction between the sacred and the

Life is not all you live and what you can purchase with your ovally naid by a factor and what you can purchase with your performance of the contract of the co royalty paid by a fatigued culture in exchange for your performance as a master of the mance as a master of literary gimmicks and as a provider of cultural shock. It is cultural shock. It is something deeper. You have lost your sense of the super-natural West of th of the super-natural. We have not. Why should you presume we have?

Civilisation is nothing but voluntary acceptance of restraints. Civilisation is nothing out votuntary acceptance of restraints.

You may hold whatever private opinion you like but you do not You may hold wnatever private opinion you like but you do not enjoy an absolute right to express them in public. As for a serious inclinating discussion, there is always a serious and the serious in the serious and the serious are serious. enjoy an absolute right to express them in public. As for a serious intellectual discussion, there is always a time a place. But a logical intellectual discussion, there is always a time a place. But a logical argument cannot be on the basis of a piece of historical fiction. argument cannot be on the basis of a piece of historical parties of absolute In any case, you cannot claim to be the repository of absolute miths. Rest assured, Rushdies will come and go but the names of Muhammad, Christ or Buddha will last till the end of time. of Muhammad, Christ of Buddha will last the the offer of And soon your Satanic Verses will be laid aside, having served is literary purpose of generating excitement and forgotten, even by your champions (many of whom have not, I believe, seen or read it). But the Qur'an, the Bible and the Gita shall continue 10 be read by millions and not only read but revered and acted

You are aggrieved that some of us have condemned you without a hearing and asked for the ban without reading your book. Yes, I have not read it, nor do I intend to. I do not have to wade through a filthy drain to know what filth is. My first inadvertent step would tell me what I have stepped into. For the synopsis, the review, the excerpts, the opinions of those gloatings were enough. Rushdie, 'the Islamic scholar, the man who studied Islam at the university' has to brag about his Islamic credentials, so that he can convincingly vend his Islamic wares in the West, which has not yet laid the ghost of the crusades to rest, but given it a new cultural trapping which explains why writers like you are so

Is any more evidence required in the face of your frank admission: Thave talked about the Islamic religion subjects which are off limits and that includes God, includes prophets?' That is what you have said. The very title of your book is suggestively derogatory. In the eyes of the believer the Qur'an is the Word of God, and you plead innocence of the possible Muslim reaction. You depict the Prophet whose name the practising Muslim recites five times a day, whom he loves, whom he considers the model

formankind, as an impostor, and you expect us to applaud you? You have had the nerve to situate the wives of the Prophet, whom we Muslims regard as the mothers of the community, in a whom we Muslims regard as the mothers of the community, the design of the community, the design of the community, the design of the community of t brothel and you expect the Muslims to praise your power or all it is a dream source of fiction. Ruf tell in which all it is a dream sequence in a piece of fiction. But tell us what

Sacrilege versus Civility compulsion you had to name the Prophet of your novel as compulsion you had too clever by half, not just naughty).

Mahound (you are really too clever by half, not just naughty). Mahound (you are least) Mahoun Anyone conversant with the Anyone conversant with that Mahound is an archaic form for Mohammad, the name of the

rophet.
No, your act is not unintentional or a careless slip of the pen No, your act is not and consciously planned with devilish It was defloctate the devilish forethought, with an eye to your market. Here in India, our laws are very clear. Though ignorance of law is no excuse, let me instruct you so that you are more careful if you wish to sell in India. Article 295 A of the Indian Penal Code says: "Whoever with deliberate and malicious intention of outraging the religious feelings of any class of citizens of India, by words either spoken or written or otherwise, insults or attempts to insult the religion or the religious beliefs of that class, shall be punished with imprisonment - or with fine - or with both. I wish you were in India, Mr Rushdie, to face the music. And then there are other sections like 153 A, 153 B, 292, 293, 295 and 298 of the same Code which may be cited against you.

This is the legal system of a civilised society. We respect each other's religious beliefs. We do not intentionally outrage the religious feelings of others or insult their religion or ridicule the personalities to whom we are emotionally attached or mock our religious susceptibility. I would like to request the liberals on your side - the knights of freedom arrayed behind you in their shining armour - to launch a crusade to have the laws repealed before rushing to defend you, including the Customs Act under which our government banned the entry of your obnoxious product.

And take my word for it, Article 19 of the Constitution of India cannot come to your rescue either, because 'freedom of speech and expression' is subject to 'reasonable restriction' in the interest of inter alia, 'public order, decency or morality or in relation to defamation or incitement to an offence.' Incidentally, only citizens and not aliens can invoke Article 19. In any case, freedom to create is not the licence to abuse.

To sum up, your 'magnum opus' is objectionable on three grounds: It is a crime against human decency; it is an insult to Islam; it is an offence under the Indian law.

And tell your British champions and advisors that India shall of permit literature. not permit 'literary colonialism' nor what may be called religious pomography. Not even in the name of freedom and democracy, and superh orchestration of warranteen under the deafening and superh orchestration. ponography. Not even in the name of freedom and democracy, and superb orchestration of your and superb orchestration of your and superb orchestration. liberal band.

And also tell them not to have sleepless nights over our image

And also tell them not so framile as not to have sleepless nights over our image. And also tell them not to have sleepless nights over our image abroad. Our image is not so fragile as not to survive this ban nor abroad on the accentance of the more abroad. Our image is not so fragile as not to survive this Dan Holf-founded on the acceptance of the mores of your permissive founded on the acceptance of the mores of your permissive as better life, society, but on what we can do as a nation to give a better life, gociety, but on what we can do as a nation to give a Detter IIIe, a life of dignity to our people and how we can live with each other anteurugmy to our people and normony. Source: Impact International, 18/21, 11th-24th November 1988, pp. 17-18.

# UK Muslims Act Against Infamous Book

Dr. M.M. Ahsan's Interview in the Saudi Gazette

One of the Muslim world's leading institutions has appealed to the Ummah to black-list Penguin and its subsidiary Viking, the publisher of Salman Rushdie's sacrilegious book Satanic Verses.

Dr M. Manazir Ahsan, the Director General of the Leicesterbased Islamic Foundation, told the Gazette that a decisive action by Saudi Arabia for banning all books of the two publishers will be in line with the resolution of OIC's Information Ministers meeting held recently in Jeddah.

Dr Ahsan arrived in Jeddah on Monday to perform Umra and pray at the Prophet's Mosque in Madina, and also to brief the Kingdom's Islamic bodies about the action being taken against the publishers. He would call on the Muslim World League's Secretary General Dr Abdullah Omar Nasseef and also others to

apprise them of the success achieved in that respect.

The Islamic Foundation was the first to notice the blasphemous chapter of the filthy book and India and South Africa were the

Soon after its publication the Foundation in co-operation with the UK's other Islamic bodies formed an action committee to

representation with the governments of the UK and EEC coun-Sacrilege versus Civility Source: The Saudi Gazette (Jeddah), 15th December, 1988. proceed against the book and the publishers. The immediate proceed against the executive chief of Penguin, who, Draction was to contact the executive chief of Penguin, who are the executive chief of Penguin chief of Penguin Ahsan said, refused to talk with the action committee. hsan said, refused to Viking took the plea that the infamous Both the Penguin and Viking took the plea that the infamous Carry on Salman Rushdie Both the Penguin and Infamous book was favourably reviewed in the UK and nominated for award The ugly saga of Viking-Penguin's 'Satanic Verses' book was favourably and found no reason to withdraw it or apologise for its publication and found no reason to withdraw it or apologise for its publication continues to roll on. Much to the delight of its publishers and nd found no reason.

The publishers' attitude demonstrated that they simply wanted the publishers' attitude demonstrated continues to roil oil. Tytuell to the dengine of its Publishers and their literary and not so literary connoisseurs of this 'rich novel' The publishers active the case to be dismissed outright, Dr Ahsan said. "Not only did ther merary and not so merary connoisseurs of this Tien nover and to equal bewilderment on the part of the Muslim community the case to be distributed the efforts to meet Penguin's chief fail, but he even did not like and to equal dewilder interest of the part of the reason asserting as to why some people can be so innocently callous in asserting to talk to us on phone and answer letters from the UK's Islamic missions," he added. A signature campaign to move the publishers as to way some people can be so innocently can be associated their right' to insult and injure the sanctities of other people. was initiated and over 60,000 signatures were obtained from all Last week the Muslim community in Britain was administered over the Kingdom, which testified to the Muslims' demand that the book be immediately withdrawn, the misguided author and some gratuitous advice, part patronising, part intimidating by the the publishers make a public apology, and the two should pay British media, both the national and the sensation-seeking tabloid damages to a Muslim charity for causing offence and distress to press. Apparently, they had been switched on by the weekend's the Muslim Ummah. Even this demonstration of protest did not demonstration by Muslims in Bradford and the reported decision work on the publishers, Dr Ahsan said. As developments later revealed the publishers were reported by the W.H. Smith book stores to withdraw the The Satanic Verses to be only sorry if the publication of the book had caused any from its shelves in view of receding sales and growing protest by offence to Muslims but were not prepared for a public apology Muslims up and down the country. Like in other Midland and and withdrawing the book from the market, Dr Ahsan said. Dr Ahsan disclosed that Rushdie went into hiding and house-ar-West Yorkshire towns, Muslims in Bradford had been expressing rested by his own conscience at a place with changed phones and their anguish at the continued refusal of the publisher to withdraw under a cover of security by men and dogs. this filthy and sacrilegious title and tender unqualified apology to The book is scheduled for publication and marketing in the US the community for this gross insult to its religious sanctities and by February 1989. But the Islamic Foundation in collaboration as a token of their disgust they had also burnt a copy of the book. with other Islamic agencies there is already preoccupied with a The Independent' (16th January) wrote a first editorial entitled, campaign not to let the book in. Dangers of a Muslim campaign'. This was followed by a lead The infamous book, Dr Ahsan disclosed, was marked to India's article in the Evening Standard, and everyone joined in next noted writer and journalist Khushwant Singh for pre-publication morning - The Times, The Sun, The Daily Mail and The Daily comments and he promptly recommended to the publishers not Telegraph. The Guardian (18th January) followed suit inevitably, to print such a baseless book. Singh's comments as referee on South Fact A lights. but instead of writing a leader, it asked W. L. Webb to do a South East Asian subjects were not heeded by the publishers, who later sent the manuscript to a Jewish referee who favoured The Independent mixed its counsel with words of praise for the the publication, all to cause fury and anger among the world's Muslim Community. It said: 'The Muslim minority has contributed much to the nation's commerce and entrepreneurial spirit. Its London-based Muslim ambassadors have formed a threemembers have been notably law-abiding, and their devotion to member committee, comprising those of Kuwait, Pakistan and Somalia to local make family values, hard work and personal integrity are rightly Somalia, to look into the legal aspects of the case and make 156

admired'. It seemed to accept that 'It is important that their admired'. It seemed to despected and that they should be spared spiritual values should be respected and that they should be spared spiritual values and discrimination in all its forms'. spiritual values of sicilities (sic) from racial discrimination in all its forms'.

ic) from racial discrimination of a publisher or publication.

But what should Muslims do if a publisher or publication against their basic religious samulations. But what should be against their basic religious sanctities and commits filthy sacrilege against their basic religious sanctities and insists on continuing to do so?

They may feel sad and anguished. They may cry out in protest and helplessness. However, The Independent was certain that the book could not be 'overtly blasphemous'.

The shardly likely', it argued 'that a worthy and liberal-minded literati who sat on the panels awarding these prizes (sic) would have thought so highly of a book which was 'overtly blasphemous' even of another faith' and 'The Satanic Verses was written as a moral parable, and that is how they interpreted it'. So Muslims should accept Penguin's 'moral parable' on the authority of the 'literati' and the 'hardly likely' probability of their agreeing to award a prize to any 'overtly blasphemous' work. If they demur and they don't, then 'their leaders should examine the implications of their war against the Rushdie novel' because they 'must not seek to impose their values either on their fellow Britons of other faiths or on the majority who acknowledge no faith at all'.

Although Muslims are seeking to impose nothing on nobody, thinly veiled hints are dropped about the implications of their alleged attempt 'to impose their values . . . on the majority'. They are also asked to ponder over a couple of related questions.

Do Muslim leaders 'really feel this book poses a serious threat

'Is their campaign not doubly counter-productive, first in giving the book much publicity, and second, in reminding Britons of the intolerant face which Islam has all too often shown abroad?' And It may indeed be thought that Muslims are furnishing material for further moral parables about Islam by attacking Rushdie's fictional creation . . . Their crusade not just against the book but against Rushdie personally does them no credit'. In fact the editorial had started off with attributing another 'discredit' 10 Bradford Muslims that in burning 'some copies of the book' they had followed to had followed 'the example of the Inquisition and Hitler's National Socialists'

Sadly for the respectability of the newspaper, the whole editorial is based on unjustified assumptions and therefore confixed dialectics but it goes on to offer patronising counsels on to offer patronising counsels to offer patronising counsels to offer patronising counsels. fixed dialectics but it goes on to offer patronising counsels nevertheless. One doubts very much if the leader-writer had even nevertheless. One doubts very much if the leader-writer had even nevertheless. Otherwise felberwise felb nevertheless. One doubts very much if the leader-writer had even otherwise (s)he would standed through the 'thick' novel because otherwise (s)he would not have based the whole 'danger' call on one single determinent scanned through the 'thick' novel because otherwise (s) ne would not have based the whole 'danger', call on one single determinant: not have based the wnoie "danger cair on one single determinant."

the 'hardly likely' fallibility of the literati. No need was felt to be the 'hardly likely' fallibility of the interall. No need was felt to be precise even about such a small fact as the number of books burnt interaction for the interaction of books burnt precise even about such a small fact as the number of books burnt interaction for the interaction of the interact precise even about such a small ract as the number of blooks bufft, in Bradford (not 'some', just 'one') yet the jibe of Muslims acting in Bradford (not some just one ) yet the jive of itusinins acting like 'Hitler's National Socialists' is so carelessly hurled at them, hike Hinter's Inditional Socialists to Socialists to Socialists to Socialists for the sake of effect no doubt, but in the style of the tabloid press. forthesakeoremectinououot, out in the Style of the table. Rushdie However, Muslims are not at all concerned about 'Rushdie HOWEVER, MUSHING and HOLL at an entering and the book personally, nor about any increase in the sale of the book presumably because some people might rush to buy it when they presumably because some people might rush to only it when the hear that it blasphemes Islam. If they do, they are sure to regret throwing away £12.95 when they discover that they now belong 10 The Page 15 Club... of literary editors, journalists, academics, novelists who have got no further than page 15 with Rushdie's

The Muslims cannot also be deterred from exercising their Fundamental Right to reject insult to their religious sanctities for the fear that some Britons may feel reminded 'of the intolerant face which Islam has all too often shown abroad' or that by doing so they will be 'furnishing material for further moral parables about Islam'. Their objective is simple: that is to make known their sense of outrage and to reject insult with all the moral force at their command.

The Islamic assumption about human nature is based on its innate goodness, its rejection of filth and profanity and its respect for other people's religious sanctities and accordingly the 'Muslim campaign' has received support from across all faith and non-faith communities. So the efforts of the publicists notwithstanding, Muslims have no negative views about the vast majority of Britons and they do not believe that there would be many Britons who derived any pleasure or satisfaction if someone blasphemed Islam, overly or covertly. As for the tiny tribe of 'parable writers', they did not need any reminder because it already possessed sufficient malerial about 'the intolerant face of Islam . . . abroad'.

The Independent does not, however, say what Muslims can do if a tiny minority of blinkered literati seeks 'to impose' its 'values' on them though it admits that 'the Islamic campaign would be more understandable if Rushdie's novel were in any way trashy',

but as the literati have decreed its literary merit, no one can date but as the literati have decreed its literary merit, no one can date but as the meral to to admit the possibility that it could still be 'trashy'

admit the possibility which had only until recently so vehe.

The Daily Telegraph which had only until recently so vehe. The Daily Telegraph mently backed the official campaign to keep The Spycatcher away mently backed the officer was now proclaiming the 'Right to be read' in from these shores was now proclaiming the 'Right to be read' in the should Muslims choose to burn a copy of the should be from these shores was in the bear a copy of the book believed that should Muslims choose to burn a copy of the book believed that should Muslims choose to burning a book was their homes [so burning a book was the book burning a book was the burning a burning a book was the burning a book was the burning a believed that should interpret homes [so burning a book was not by itself in the privacy of their homes and by itself in the privacy of the burned by mattered where it was burned by mattered where it was burned by mattered where it was burned by the burn in the privacy of their mattered where it was burned objectionable, it only mattered with Mr Rushdie's in Many objectionable, it can be struggled with Mr Rushdie's impenetrable. Christians who have struggled with Mr Rushdie's impenetrable christians who have struggled with Mr Rushdie's impenetrable. Christians who have a state of the fireside' and even agreed that novels will warm their hands at the fireside' and even agreed that We may not be able to follow all that Mr Rushdie writes', yet the newspaper was concerned about defending 'absolutely his right to be read'. It was not at all bothered about the contents of the book, literary or trashy, blasphemous or scholarly, thick or readable. Its sole concern seemed to be to defend the interests of the publisher and bookseller.

A warning to the Muslim community was therefore considered to be in order, albeit prefaced by taking note of 'the hard work and enterprising spirit of the Moslem minority, their piety and devotion to family values'. Like The Independent which had also lavished similar praise, The Daily Telegraph too did not care to reflect on the main cause of this hard work, law-abidingness and devotion. If it did it would have been obvious to it that whatever moral and social values the Muslim community reflected was only because of its faith, its sense of dignity and appreciation of fundamental human values. It has reacted so clearly against sacrilege because it does not suffer from any crisis of values and it does not want to become a flotsam in any pool of relative values.

However, The Telegraph said 'the scenes in Bradford over the weekend presented an image of Moslem sentiment in Britain of the most unhelpful possible kind to race relations'. The 'Islamic' religious leaders' were, therefore, told that they 'have two obligations' first to maintain a sense of proportion about any perceived threat to their religion posed by Mr Rushdie; and second, to recall that, as citizens or residents of this country, they have a responsibility to respect the British tradition of free speech and not react in it.

and not react in the fashion of the ayatollahs. Presumably it has not been able to go through Mr Rushdie's impenetrable' novel, nor does it seem to have cared to find out why Muslims have the why Muslims have felt so 'atypically' offended, yet *The Telegraph* 

chooses to tell Muslims of their 'obligations'. There are no more desired to the control of their 'obligations'. chooses to tell Muslims of their 'obligations'. There are no intend and they intend ayalollahs' here among Muslims in Britain, nor do they intend ayalollahs' here among Muslims in the future. but it was a little out of above and the future of the future of the future. 'ayatollahs' here among Muslims in Britain, nor do they intend
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to produce them in the future, but it was a little out of character.

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To produce them in the future, but it was a little out of character. to produce them in the future, but it was a little out of character otherwise 'subversive' otherwise 'subversive' otherwise 'subversive of a Tory newspaper to propound the otherwise of unfettered 'free sneech'. Muslime are a funfettered of the sneech'. for a Tory newspaper to propound the otherwise subversive doctrine of unfettered 'free speech'. Muslims are exercising their feelings of diamond the subversive subversive feelings of diamond the subversive feelings of diamond the subversion of th doctrine of unfettered 'free speech'. Muslims are exercising their freedom only to express their feelings of disgust that some people had be abusing freedom of automatical than the speech of the spe freedom only to express their teelings of disgust that some people should be abusing freedom of expression in order to blaspheme

their sanctities and were insistent on doing so.

Like both The Independent and The Daily Telegraph, The Times should be abusing freedom of expression in or their sanctities and were insistent on doing so. Like both The Innerpension and The Duny Teregraph, The Token as well has tried to make a vig tuss about the incident of the toxen burning of a copy of The Salanic Verses in Bradford and used it burning of a copy of the Salamic verses in Bradioid and disorted to judge on 'Islamic intolerance'. Naturally it goes on to offer o judge on Islamic intolerance. Ivaturally it goes on to off omelessons in British democracy to 'the newcomers in Britain'.

The Muslim community has been asking the publisher to withdraw and pulp the book . . . because that way instead of polluting the atmosphere by burning the book, it would be possible to recycle the paper and to put it to better use. So despite the isolated case of Bradford burning the book was really a non-issue, but it would be interesting to find out how many similar editorials our national dailies have been written over political demonstrations burning documents or national flags as a token of democratic expression of some protest or disapproval. Though Muslims should better try not to imitate the practice uncritically, the fact remains that such kind of protests are very much a part of the 'free world' democratic culture.

However, while unlike the two other dailies The Times admits that many of the allegorical references in the book are 'derogatory' to Muhammad (peace be upon him), 'to his family and to the foundation of Islam', yet it tells them to do nothing except 'neither buy nor read the novel'. Why?

One, anything otherwise would amount to 'intolerance'. Two, it would not be 'in the interest of community harmony'.

And three, 'Britain is a democracy in which Parliament elected by the majority, makes law applicable to all'.

The argument amounts to saying that Muslims should quietly put up with sacrilege and insult, for to do otherwise would be construed as 'intolerance', affecting, 'community harmony' that a law having been made by a 'Parliament elected by majority' and applicable to all' there should be no call for its amendment or improvement if it was found to be wanting in any respect.

The British law happens to be silent on the question of The British law happens and is in evident need of blasphemy against non-Anglican faiths and is in evident need of blasphemy against non-Anglican faiths and is in evident need of blasphemy against non-Anglican faiths and is in evident need of blasphemy against non-Anguetta Scarman and others have said amendment in that respect as Lord Scarman and others have said amendment in that respect on Offences against Religion and passing the said amendment in that respect on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against Religion and Public in their minority report on Offences against the Religion and Public in their minority report on Offences against the Religion and Public in the Religio in their minority report of the law as it stood now was to condone by th Worship. However, that the spirit of the law as it stood now was to condone blasphemy that the spirit of the law as it stood now was to condone blasphemy that the spirit of the law as it stood now was to condone blasphemy that the spirit of the law as the law as the spirit of the law as the law as the spirit of the law as the law a against Judaism, Tindaism expect that people should not express be wrong to demand or expect that people should not express be wrong to definance or sometimes and interest their disapproval of blasphemy nor seek an amendment of the their disapproval of the law because doing so would be undemocratic and impair commun. law because doing so release to the community and community harmony. It is a very poor view of the community and definitely not true that non-Muslims would be pleased if someone blasphemed Islam and would be angry if Muslims said they protested

The Guardian's 'Judgement of Salman' by W. L. Webb is, however, quite frank because 'For the first time, a very intelligent novelist with a sophisticated and intelligent audience all over the world has brought to bear on Islam, its culture and its history, all subtly and powerfully expressive techniques of modernism. He is pleased that 'The real struggle will be in that (i.e. Islamic) culture and that the brunt of it would be born (sic) by its own writers and intellectuals' but he would like to see how 'a no longer very brave or liberal (British) culture responds to the local manifestations of the struggle'. Webb's own sympathies are clear and categorical. The Muslim response, however, reminds him of Stalinism, receding from one land and surfacing in 'another

What is so plain and obvious is that Muslims, 'being newcomers to Britain', have to go a long way before they will be able to win respect for their dignity and their religious sanctities and it would largely depend on their own positive and unilateral attitude towards the good of the society, no matter the distractions caused by the so-called 'parable writers', literati or other ethno-centric elements on the social fringe. However, for now the only point Muslims are trying to make is that it is not civilised to insult religious sanctities of any people irrespective of whether it was done in a literary style or a trashy style and that insult only diminishes the diminishes the insulter. There is no threat to Islam for Islam is protected by God Almighty.

Source: Impact International, 19/2, 27th January-9th February 1989, pp. 7-8.

The Muslim Argument Why Selectively Defend the Freedom of Expression?

Those who are screaming foul at the top of their voices on Those who are screaming join at the top of their voices of Salman Rushdie's plight did not raise even a finger in protest on Salman Rusnate's plight did not raise even a finger in protest of scores of other violations of freedom of expression. Here are a

Mr. Englestad of Nevada was fined \$1.5 million because he few items recently in the news. Mr. Englessad of Nevada was filled \$1.3 filling of Jeed disc the held two birthday parties of Hitler in 1986 and 1988 in a secret room of the casino and hotel he owns. (New York

April 1989 issue of Playboy appeared on newsstands in England with two pages torn out (containing Gerry Adam M.P.'s interview, the leader of the Sinn Fein Party, the

political wing of IRA).

- Naom Chomsky's Fateful Triangle was banned in Canada for quite some time and so was M.A. Hoffman's The Great Holocaust Trial.

- In March 1989 Denise de Kalafa, a Brazilian pop singer, was banned from performing at the Cuban-American Festival as she went to Cuba in 1981.

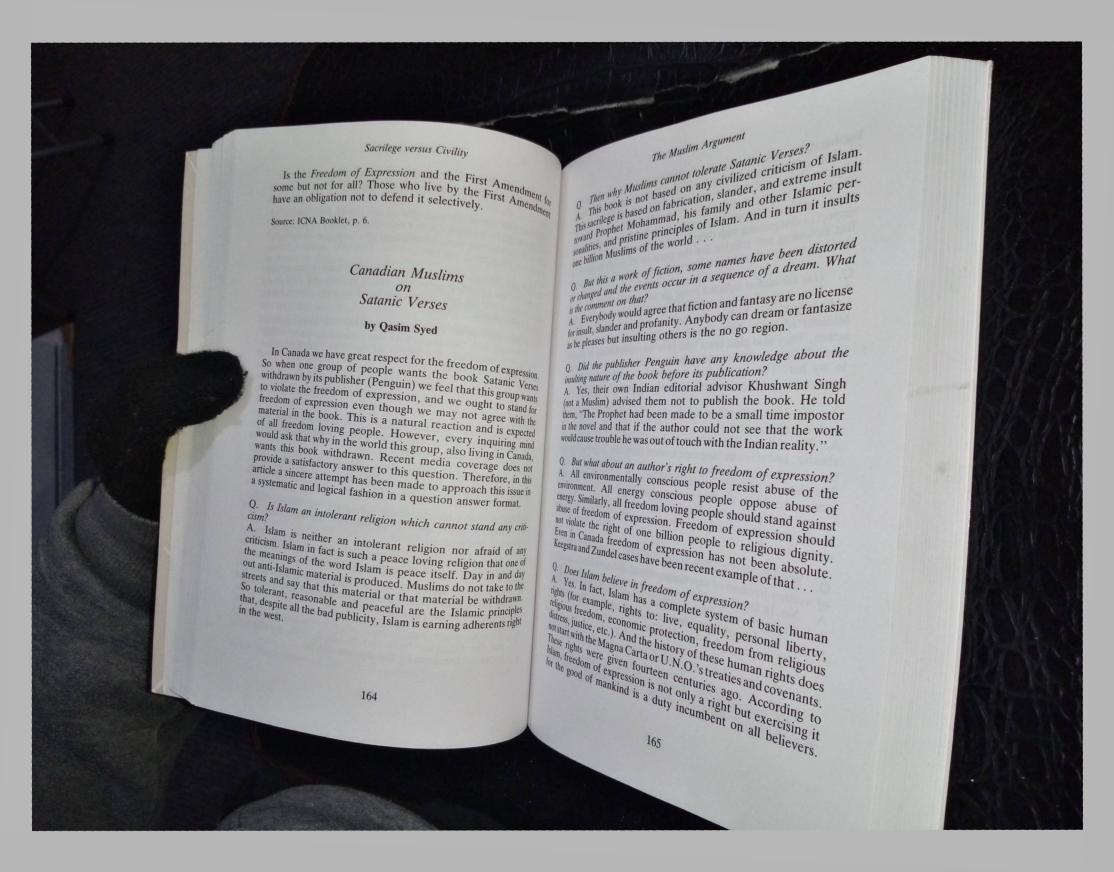
- A southern California radio broadcaster, Tom Leykis, used a steamroller to crush a stack of Cat Stevens records to protest the pop singer's support of Khomeini edict.

Switzerland's biggest media consultant, the Ringier, fired Huber, a well-known Swiss journalist for supporting the

A Napa County judge halted a weekend concert of Neo-Nazi bands from around the country in March 1989.

A Holocaust survivor's Hebrew translation of Mein Kampf has fouched off a heated debate in Israel and no publisher

When Kissinger urged Israel to ban T.V. reporters from Gaza when kissinger urged Israel to pan 1.v. reporters from Jacka annual description of the Occupied territories in March 1988, no editorial



Furthermore, Islam accords all religions and their followers freedom of religious digital freedom of religious distress. Qur'an commands, "Do not revile the deitie religious distress. Allah" (6:108). That means deitie religious distress. Qui an entre de de lites which they invoke beside Allah'' (6:108). That means to lake which they invoke beside Allah'' (6:108). which they invoke deside with reasons and criticizing them with about various religions with reasons and criticizing them with about various religions with them is a part of freedom of expression respect or disagreeing with them is a part of freedom of expression religion for the purpose of insult is respect or disagreeing with the purpose of insult is denial of But ridiculing any religious distress and religious But ridiculing any religious distress and religious dignity the right to protection from religious distress and religious dignity

O. Has the author inflicted insult on somebody else before? A. Yes. Regarding his novel Midnight Children both the author and his publisher had to give public apology to the late Prime Minister of India, Mrs. Indira Gandhi, in answer to her libel action. They also paid costs and gave an undertaking to remove from all future editions under their control the passages objected to by her. The author had suggested that Mrs. Gandhi was responsible for the death of her husband through neglect.

Q. Wouldn't withdrawal of the book make other authors and writers feel insecure?

A. No. All sensible authors and writers do not use insulting, abusive, and obscene language toward religions of the world and their revered figures. The issue is not the freedom of expression. The issue is the right to religious dignity. In fact authors and writers should be the first to denounce this book because it is a scar on their profession. Disciplinary action against abusers exists in all professions. And this does not weaken the profession but strengthens it.

Q. If the book is not withdrawn would it enhance the credibility of western freedom of expression around the world?

A. No. In fact it would be a set back for the credibility, at least in the eyes of one billion Muslims. It will imply that under the pretext freedom of expression the right to religious dignity of any minority can be violated in the West any time.

Q. Is the demand that the publisher (Penguin) withdraw the book made only by a small number of Muslims?

A. No. All Muslims around the world want this book withdrawn.

The Secretary of Muslims around the world want this book withdrawn. The Secretary General of the 46-nation Organization of

the Islamic Conference (OIC), Syed Sharifuddin Pirzada supthe Is the Islamic Conference (OIC), Syed Sharifuddin Pirzada sup-ported this demand. Muslims need help from all Canadians in the Islamic campaign.

poneu uns gernanu. It. this peaceful campaign.

Islamic Circle of North America.

List of the Books Banned in

CANADA

List of Books Banned in Canada

- 1) The Battle of Truth
- Controversy of Zion
- Hoax of the 20th Century
- Know Your Enemies
- The Real Holocaust
- Rulers of Russia
- Secret Societies and Suppressive Movements
- The Talmud Unmasked
- 9) The Ultimate World Order
- 10) World Revolution
- 11) Zionist Factor

There were reasons to ban these books and we want to know:

- What about freedom of the press?
- What about freedom of speech?
- Where was the writers association at that time?

We invite the attention of all the people with no prejudice and ask

Why now there is such an uproar on our demand of banning the book "Satanic Verses" which is another example of hate

material, racism and distortion of real history and slander in the 1st degree?

- 1st degree:

   Why, all of a sudden, are we blamed to be against the freedom of the press? of speech and freedom of the press?
- Why now is the Canadian Government, especially the Prime Why now is the Canadan Why now is the Prime Minister, saying that the board of a few people should not make the canadan should read and should not be should not be should not be should not be said to be should not be should no Minister, saying that the Minister, saying that and should not read and should not read and should not read and should not read the Minister in London England decide What Canada Hot read (Statement of Prime Minister in London, England, visit March
- Why the elected leaders are not concerned for one specific group . . .

#### We want to see:

- Canadian Government take a lead in all matters of truth fairness and justice.
- Canadian Government to be honest and sincere to its people within Canada in particular and everybody in the world in
- Canadian Government give priority to decent moral values over unnecessary and meaningless cooperation with indecency.

We are outraged, we are hurt and we are ignored. We feel that:

- You can help us in knowing the truth.
- You can help us in joining the truth.
- You can help in making this beautiful country even a better place to live.

# We are determined to:

- Continue our protest until, our demands are met.
- Stand firm on our objectives.
- Solve our problems through democratic and peaceful process.
- Convey and propagate the message of truth through our patience and we will get through to the Political Leaders.

The Muslim Argument

All We Want Now:

The book "Satanic Verses", the insult to common intellect, the book which is based on racism,

The book "Satanic Verses", the insult to common intellect, the insult to common intellect, the book which is based on racism,

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be banned in Canada, the book which is based on racism. An unqualified apology from the Writer, the Publisher and the Distributor.

- No publication in any other language.

Is it . . .

"UNFAIR"

to ask for . . .

"FAIRNESS"

You let us Know

Islamic Circle of North America.

The American Muslims "The Satanic Verses"

# Islamic Circle of North America

Words have power and therefore they have to be used carefully. Words can wound and they can heal. It is naive to say that freedom to use words of hate and destruction can be unlimited. No civilized society allows this. That is why Penguin, or any other mainstream publisher does not publish Ku Klux Klan or the neo Nazi literature. We Muslims believe that it is highly imprudent and inconsiderate for an individual to completely ignore the religious sensitivities of his fellow citizens while exercising his first amendment rights.

Rights of individuals are undoubtedly guaranteed by the state by the s Rights of individuals are the state but it is the spirit of harmony, goodwill, and mutual respect among it is the spirit of society that ensures the full enjoyment of society that ensures the full enjoyment of society that ensures the full enjoyment of the spirit of t it is the spirit of nationally it is the spirit of national the members of society that ensures the full enjoyment of these rights by all.

ghts by all.

The recent media attention to Mr. Rushdie's book, The Salanic The recent media attended attended to the book by Muslims have Verses and worldwide condemnation of the book by Muslims have the on such issues as freedom of Verses and worldward on such issues as freedom of expression, given rise to talks on such issues as freedom of expression, tierderance. We feel truth and honest given rise to talks of the expression, decency, and intolerance. We feel truth and honesty have been decency, and intolerance in the nightly drama of the evening. decency, and intolerance the nightly drama of the evening news. We there are facts here so that your many news. We the real casualties in these facts here so that you may also hear attention to these facts here so that you may also hear Muslim side of the debate and form your own opinion.

# What is in the "The Satanic Verses"

Nearly everyone agrees on one thing about the book; it contains offensive material. But to say this is to put it very mildly. The facts are much harsher. Let's have a brief review of the book:

- a) Blasphemous: Six out of nine chapters deal with Islamic theme, Islamic symbolism and with real Islamic characters. The whole chapter two is about the life and mission of last Prophet of Islam, Muhammad (peace be upon him). Prophet Muhammad is depicted as "Mahound" which means devil. Great companions of Prophet Muhammad (peace be upon him) were described as "those goons" and "those F--- clowns" (page 101) and they also were called "bum" and "scum," (page 101). Wives of Prophet were called "whores" (page 381) and Islamic rituals and terminologies were ridiculed (page 104, 381 and others). The sanctity of Muslims' Holy book the Qur'an was damaged (pages 363 &
- b) Racist: The book contains many racist remarks. For example, one of Prophet Muhammad's companions from Africa was painted as "an enormous black monster" (page 101). There were many negative remarks about Malcolm X, who was Muslim leader of the U.S. (page 413).
- c) Anti-Semitic: Abraham (peace be upon him), the great Prophet, common to Judaism, Christianity and Islam was called "the bastard" (a. 05) "the bastard" (p. 95).

(May Allah forgive us even in quoting these offensive excerpts).

No. Mr. Rushdie's case is not all "intellectual," nor are the how of how No. Mr. Rushdie's case is not all "intellectual," nor are the box of "intellectual," with "a box of "intellectual," with take a less which is the less which take a less which marches." Thousands of "intellectual" works which take a less the markers of Islam are being published all over the than favorable view of Islam are being published incident the incident the incident that we must be marked the incident the incident that the incident the incident that the incident th than favorable view of Islam are being published all over the world. We Muslims do not throw such works into the incinerator. World. We Muslims do not throw such works into the incinerator.

We buy them for our libraries and universities and often invite We buy them for our intraries and universities and often in their authors to give a lecture or seminar on their "studies". their authors to give a lecture or seminar on their studies.

Islamic civilization and Muslims Cherish scholarship whether it Islamic civilization and Musiums cherish scholarship whether it favors them religiously or not. But The Satanic Verses does not favors them rengrously or not. But The Satanic Verses uges not indulge itself in the intellectual criticism of Islam, it scandalizes and malions. and maligns.

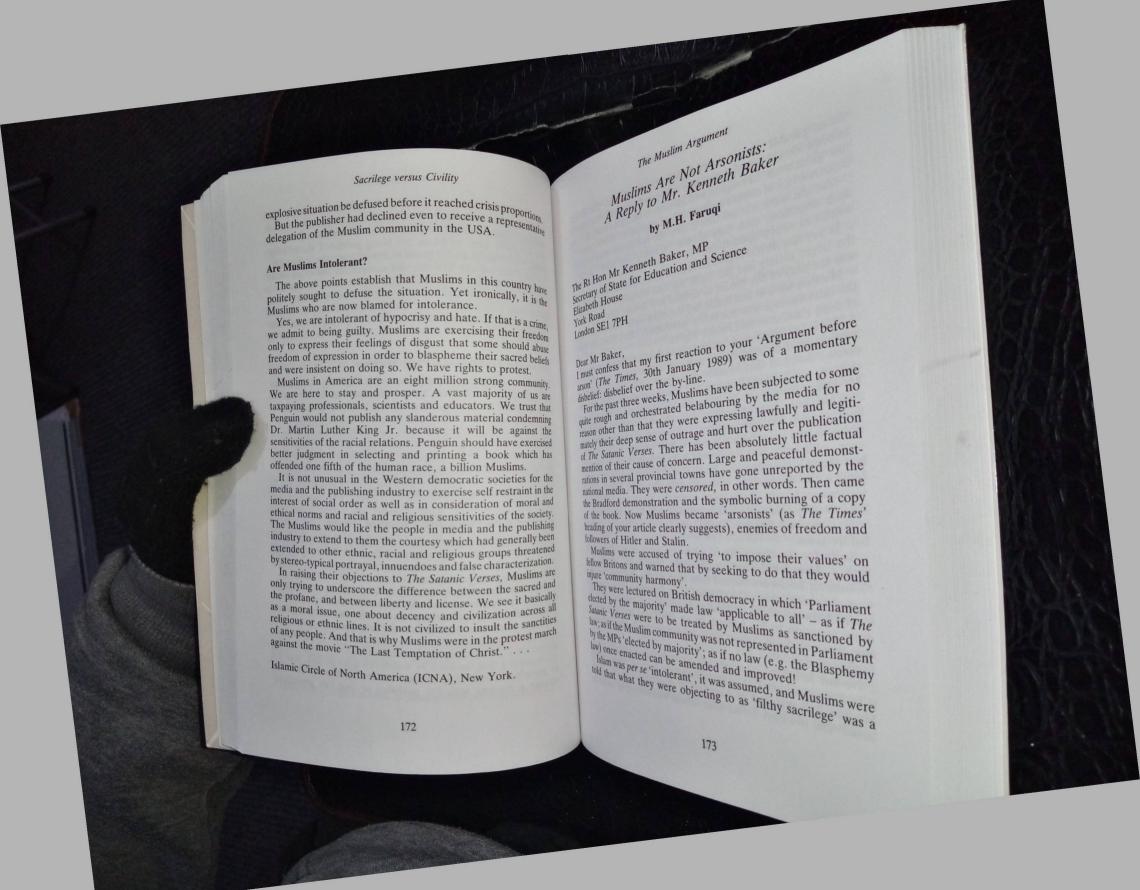
The Rushdie Tradition of Getting Attention Slander and libel are nothing new to Mr. Rushdie. In a previous novel, Midnight's Children, he tried his hand at the late Indian prime minister Mrs. Indira Gandhi. She had to be given a public apology by both the author and the publishers in answer to her libel action. They also paid costs and gave an undertaking to remove from all future editions the passages objected to by her.

In The Satanic Verses, Rushdie is not libelling an individual, he insults and libels a whole community. It is obscene. It has self-hating racist undertones. And it incites racial as well as religious passions against the Muslim community.

# Arrogance or the Commercial Interests of Penguin

Penguin's own Editorial Advisor, Khushwant Singh, an eminent winter (not a Muslim) had told the Penguin, "The Prophet had been made to be small time impostor in the novel." He strongly advised against the publication of the book.

Once the book was published in England, it was strongly criticized by Muslims and non-Muslims alike. It failed to win the Booker's award. In the British parliament the number of members backing a motion condemning the Rushdie book swelled to 33. For the last four months, tens of thousands of Muslims from all over the U.S. and Canada wrote and called to the Penguin/Viking requesting that the book be withdrawn from Britain, and not be published in the U.S. Muslim leaders made every effort to the published in the U.S. Musimi leaders made every choice arrange a meeting with the publisher so that this potentially



'moral parable' thought very highly of by 'a worthy and liberal, and the message was that by taking even 'moral parable' thought vosage was that by taking exception to minded literati' and the message was that by taking exception to minded literati' of religion and literature, Muslims were stored. minded literativ and the instance, Muslims were showing this 'great work' of religion and literature, Muslims were showing this 'great work' of culture and inability to appreciate scholarship this 'great work of culture and inability to appreciate scholarship

neirown lack of culture and that if they did not desist from pressing Muslims were warned that if they did not desist from pressing Muslims were when they should be ready for other parable their objection, them writers to swoop upon them.

In any case, it was argued, that even if the Muslim felt offended the larger society had the 'right' to read Penguin's Verses and in was the duty of the media to uphold and defend that 'right'

Muslims were in fact reminded that they were 'newcomers' and the clear message was that being 'newcomers', they must not think of their Fundamental Human Rights.

This is an objective and unemotional abstract of the firm counsel administered by responsible sections of the media who had in seems, assumed that Muslims were just vandals out to destroy culture, scholarship, freedom and social harmony. Now you too Mr Baker have more or less repeated the same things without checking your facts and relying entirely and uncritically on these very sources. You have assumed and presumed and come up with opinions and judgement which bear little relation to facts. However, your entry into the debate is to be welcomed, because at last there is a responsible level at which one can reason with. Unlike the newspapers who generally file your letters in the wastepaper basket, if you try to contradict notions and prejudices held dear by them, one can, at least, expect to be listened to.

So if you bear with me, I would like to go over your 'Argument before arson'.

Sadly for the objectivity of what you have tried to conclude with - Heinrich Heine's supposedly 'prophetic' words that Whenever books are burned men also, in the end, are burned - you too seem to have been taken in by the media's over-exage erated blow up of the isolated incident when someone chose to draw attention to his feelings to an otherwise insensitive and censorious media by, in our view, unnecessarily, burning his own hard-earned £12.95

No-one had done it before, nor anyone else is going to adopt as a standard of the standard of it as a standard method of demonstrating protest. Over 15,000 Muslims had method of demonstrating protest. Muslims had marched in London 14 days after the Bradford 'arson' and two days. 'arson' and two days before your article was written in order to

express their pain and agony. It was a dignified and peaceful would have been very constructive demonstration sans arson and it would have been very constructive. express their pain and agony. It was a dignified and peaceful was a dignified and peaceful and p demonstration sans arson and it would have been very constructive wider and the have based your counsels on something much more wider and to have based your counsels on a single instance and are discovered than having to pick on a single instance and are discovered to have based your counsels on something much more wider and are discovered to have been very constructive. 10 have based your counsels on something much more wider and leave that having to pick on a single instance and predicate all general than having to pick on a single instance and 17th contractions on unconnected 17th contractions o general than having to pick on a single instance and predicate all property in the property of the property in the property of your judgements and premonitions on unconnected 1/th century

your judgements and premonitions on unconnected to raise your

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events. The result is clearly unjust because in order to raise in order events. The result is clearly unjust because in order to raise your objection to what you have yourself described as 'symbolic' objection to what you have yourself described as symbolic burning of just one copy of a blasphemous book — you end up

by grilling an entire community of people.

Burning was a non-issue insofar as The Satanic Verses was a non-issue insofar and the satanic Verses was a non-issue insofar as The Satanic Verses was a non-issue insofar and the satanic Verses was by grilling an entire community of people. Burning was a non-issue misorar as the summer that those concerned, though it may be observed, in parenthesis, that those oncerned, mough it may be observed, in parentnesse, that the many had chosen to burn their £12.95 as a means to draw attention who had chosen to ourn unen £12.73 as a means to draw accounted to their deep hurt had only followed the contemporary political to their deep nurt mad only tonowed the common practice to bum some controversial publication, report or even flag in order to underline the intensity of opposition. So let us put the issues

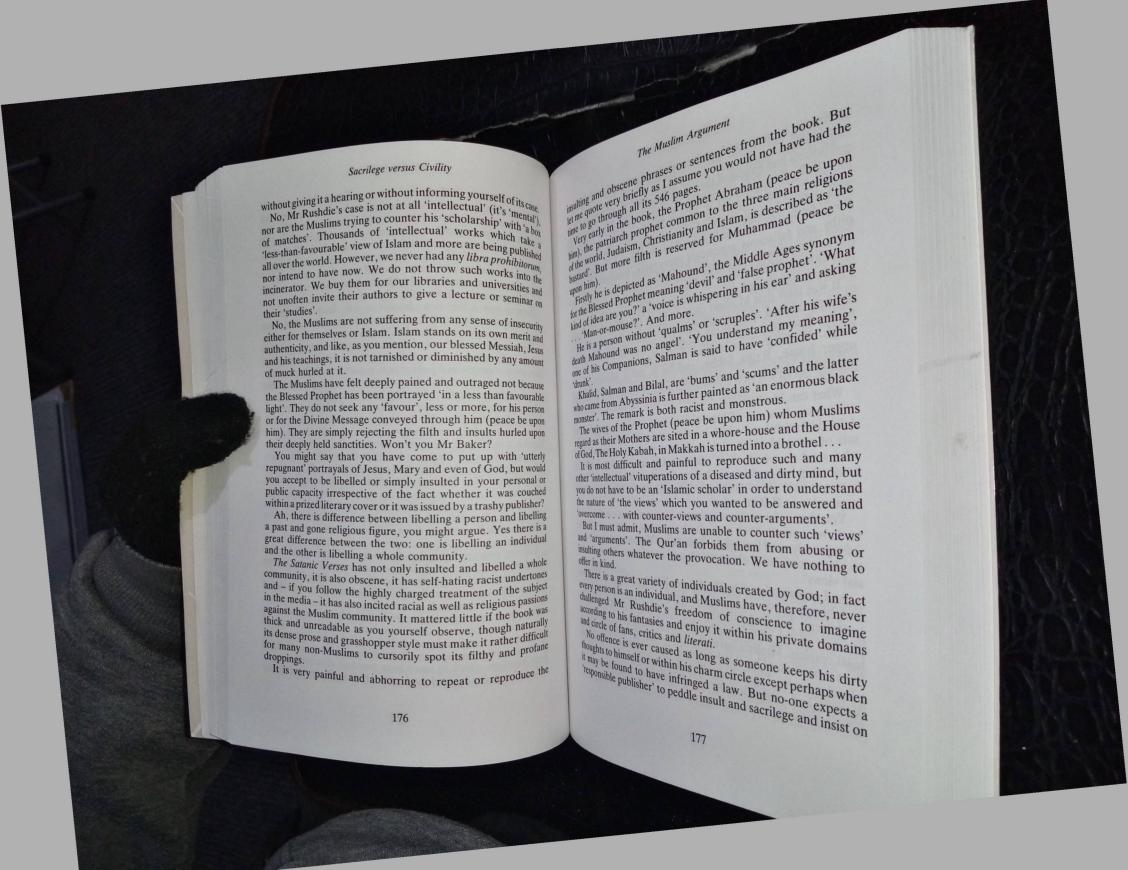
in their right perspective. But first your assumptions. lam glad you 'appreciate the intensity of Muslims' 'feelings' and acknowledge that the 'book has given real and heartfelt offence to many Muslims', but you assume that the offence is felt because 'it portrays a character taken to be the Prophet Muhammad (peace be upon him) in a less than favourable light'.

You assume that 'Mr Rushdie's case is intellectual' 'yet instead of the 'Koran' (The Qur'an), his critics were 'reaching for a box

You also assume that the issue was between Muslims and the author, and, therefore, 'those who oppose Mr Rushdie's views must answer and overcome them with counter-views and counter-

You say you 'cannot judge the issues in Mr Rushdie's book since I am not an Islamic scholar', yet, you assume that the Muslim concern most probably reflected on their fear 'that Islam is so insecurely based that its walls will fall from the single note sounded

Therefrom, you go on to infer that Muslim reaction was tantamount to 'censor', 'intolerance' and even undermining of the basic freedoms' and you, therefore, feel justified in uttering the warning that 'we cannot allow intolerance to undermine the basic freedoms which so many have found so attractive'. You have condemned and sentenced a whole community



publishing it far and wide and translating it into as many languages

s possible.

Muslims had expected that as soon as they had explained their the muslisher, it would take the could be the country to the muslisher. Muslims had expected their heartfelt offence to the publisher, it would take the civilised step theartfelt offence to the publisher. Muslim representations heartfelt offence to the period offence. Muslim representations were to withdraw the unal but much to the community's disease. to withdraw the unintended of the community's disappointment cool and intellectual, but much to the community's disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and intellectual, but much to the community of disappointment cool and disappointme cool and intellectual, but interest the publisher has chosen to stay adamant. It was sheltering behind the publisher has choose arguments concerning 'freedom of expres. pithy and lanacious won by the book, its own status as sion', the praises and praises and that the sacrilegious and offensive passages constituted only a small part of this large book.

It was later that Muslims came to know that Penguin had heep strongly advised against publishing The Satanic Verses by a person no less than their own Editorial Adviser in India, Mr Khushwant Sinch Mr Singh is an eminent Indian writer, a member of the upper house, Rajya Sabha, and he is not a Muslim. Which suggested that the sacrilege was very much premeditated and intended to be so.

What can Muslims do?

You say 'one set of laws covers hardcore pornography' and defend 'British laws' which in your view quite rightly, forbid the sale of material which could be held to deprave or corrupt those who read or see it'. You admit that it amounted to imposing censorship but explain you 'believe that there is a line to be drawn between liberty and licence and that is why we have a degree of censorship in Britain today'.

You then refer to 'laws against the incitement of racial hatred', to 'laws against libel and slander' and to what you call 'an infrequently used law against blasphemy' but you then move over to 'the second issue' about 'the degree of tolerance for controver-

As I explained earlier The Satanic Verses is obscene, libellous and blasphemous with clear undertones of racism and racial incitement, but evidently they do not seem to come under the mischief of any of the relevant laws – that at least is the expert legal opinion. Muslims have, therefore, approached the problem from a position of legal helplessness. But even if there had been a legal recovery a legal recourse, I see it basically as a 'moral issue', an issue about decency and civilisation across all religious or party political differentiations.

However, the media treatment of the subject has completely However, the media treatment of the subject has completely on the other or or of the basically moral nature of the issue. On the other other of the issue. On the other ot hand those who are themselves victims of powerful censorship.

Had this not are being accused of trying to impose censorship! Had this not have being accused of trying to impose censorship. are being accused of trying to impose censorship! Had this not your would not have formulated your been so, I am sure, you would not had to continue the way, you felt you had to continue the way. heen so, I am sure, you would not have formulated your hard so, I am sure, you would not have formulated your hard to on the basis of the hard to on the hard to on the basis of the hard to on the

information available.

You said British Muslims must not hesitate to state their case, You said British Musims must not nestrate to state their case and having gone to such lengths to state and explain clearly and and having gone to such lengths to state and explain clearly and that unhesitatingly their case, I hope I do not have to reiterate that unhesitatingly their case, I hope I do not have to renerate that need to firmly believe in tolerance and in basic freedoms. In raising their objections to The Satanic Verses, Muslims are only trying to their objections to the squame verses, triusing are only trying to underscore the difference between the sacred and the profane, between tolerance and imposition and, to use your own words,

I, therefore, look forward to your personal sympathy and moral between 'liberty and licence'. support in this matter of great distress and hurt felt by the Muslim community in Britain and all over the world.

Yours sincerely,

M.H. Faruqi Chief Editor

Source: Impact International, 19/3, 10th-23rd February 1989, pp. 7-8.

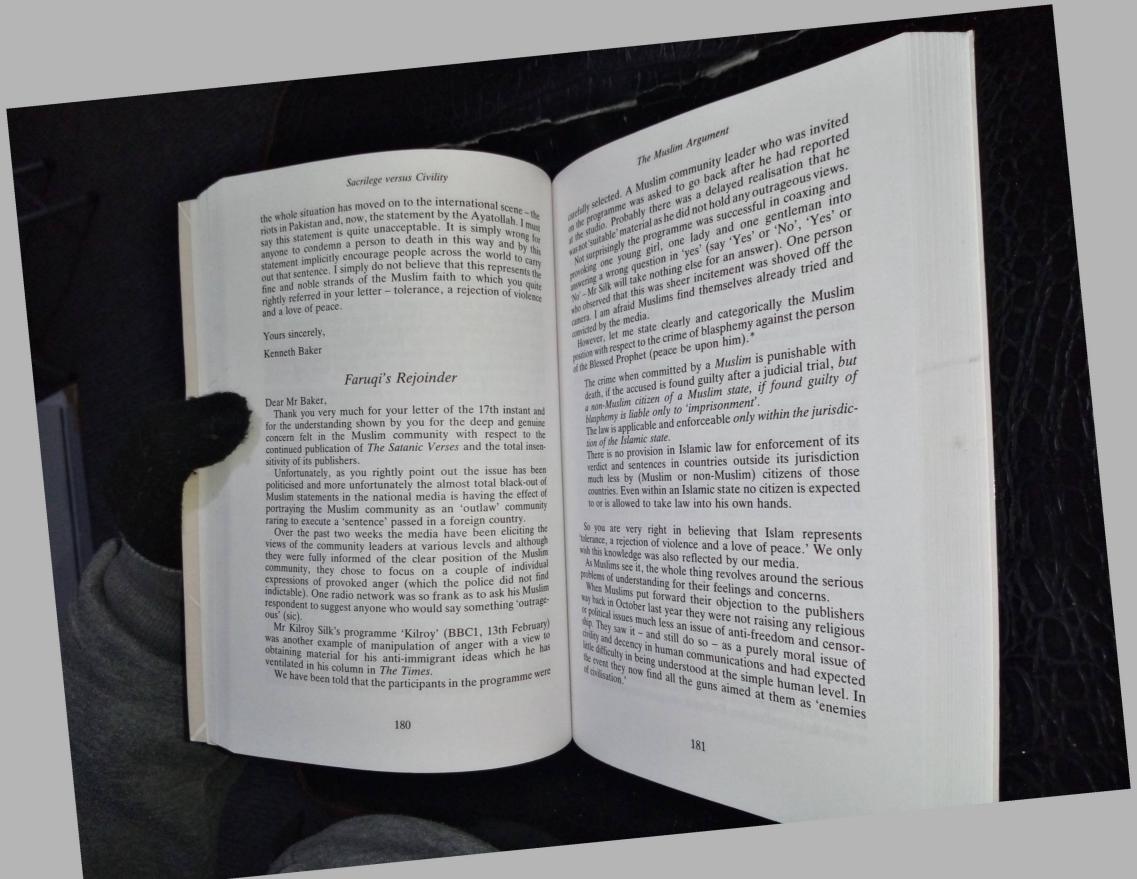
# Mr Baker Replies

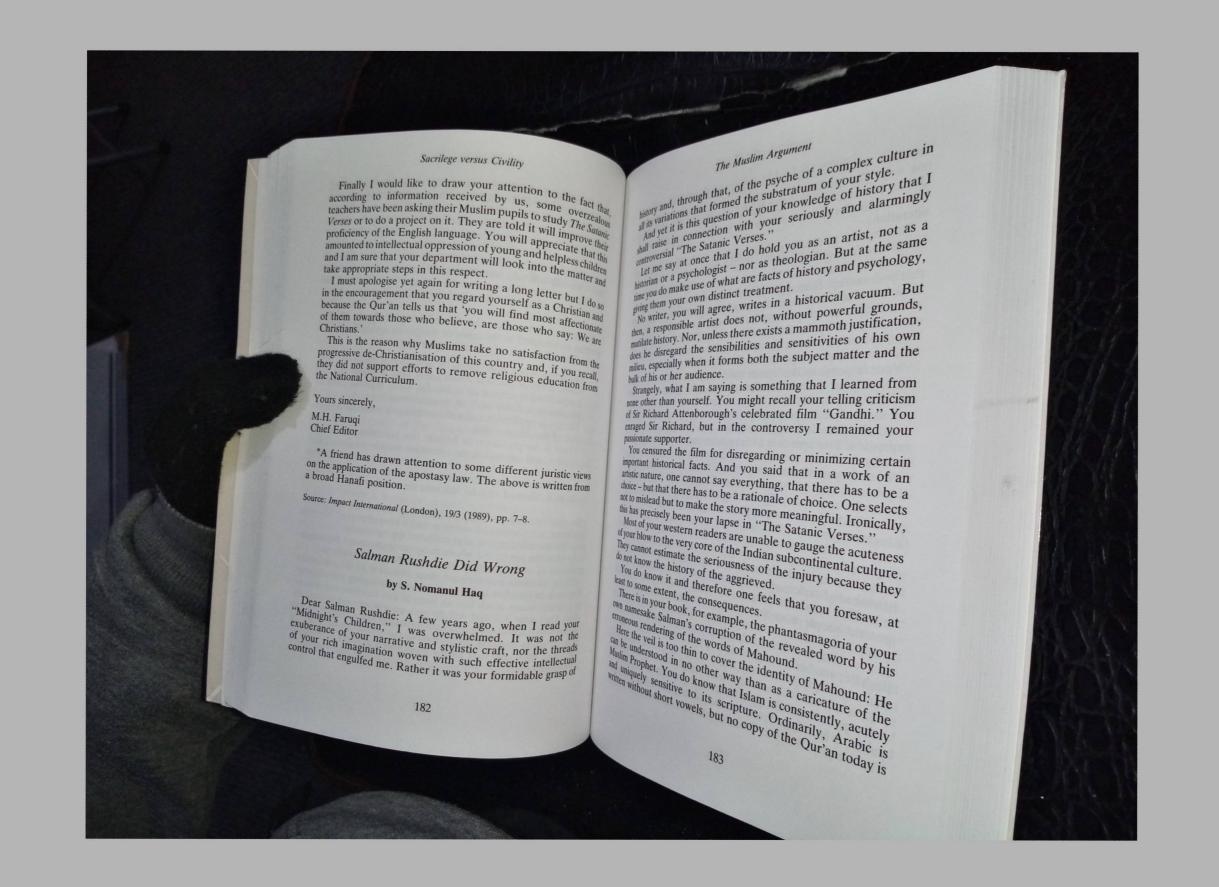
Dear Mr Faruqi,

Thank you for your long and thoughtful letter of 6th February concerning my article which *The Times* printed on 30th January. First let me say how much I do appreciate, as I made clear in

the article, the concern the Muslim community must feel not only in this country but across the world about the content of The Salanic Verses. This comes across in your letter.

Many of the things which you say in your letter cannot be defined from my article but from the reactions of many people Over the course of the last few weeks. Since you wrote, of course,





vowelless: Muslims insist that it should and can be read only in vowelless: Muslims filed view is that even incorrectly reading the one way. The Muslim view is that even incorrectly reading the one way. The Mushim The Qur'an is neither read nor recited Qur'an is a cardinal sin. The Qur'an is neither read nor recited to the very reason that translation might in the cardinal sin. Qur'an is a cardinal of the very reason that translation might introduce in translation for the very reason that translation might introduce

Iteration.

This matter is deadly serious, and to make it a subject of insensitive fantasy is equally serious.

There is a further issue that your western reader does not sense. that your corrupt Salman is the namesake not only of you in your book but of a historical personage who was a Persian companion of the Prophet, a companion who has been accorded a particularly elevated status by the Shiites. Given the militancy of the Shiites when you made Salman the polluter of the revelation, you knew that you were planting your hand in the cluster of bees!

Your response to the uproar has been wavering and inconsistent, and your defense has the odor of self-righteousness. You say that people who have not read your book have no right to criticize it. But do you really think that reading the book will drastically alter their opinions? Then you talk about freedom of expression. Free speech is a tricky issue and cannot be taken too

What do you think the response of black Americans would be if you were to mock Martin Luther King Jr.? Or the reaction of the Jewish community if you eulogized Hitler? Or the anger of a pious Hindu if you were to present a graphic description of the slaughtering of a cow?

As for your waverings, you started out by expressing regret over the fact that you did not write even a more controversial book. You accused the leaders of the angry demonstration in Islamabad of exploiting a religious slogan for secular and political ends. They may have done so, but what about the innocent and ignorant people who died in the violence? You expressed no sympathy for them. And now you issue a three-sentence statement that, at best, has the semblance of regret. Quite honestly, Mr. Rushdie, you heart does not beat in this statement, your expression is glaringly perfunctory.

I am saddened that a bounty has been placed on your head and that a great writer like you, rather than presenting himself to the public is in hist. Public, is in hiding. You have elicited the rage of entire nations. This is a nity. Period the vare This is a pity. But, Mr. Rushdie, you have cut them and they are

The Muslim Argument bleeding: Do something quickly to heal the wound. Source. IHT, 24th February, 1989 in The Kiss of Judas, Pp. 35-7.

# The Devil Incarnate

A sudden outburst of the Western support for Salman Rushdie, A sudden outpurs of the West has for Mueline and the indian-born British author of The Satanic Verses, shows the the Indian-norm Drivish author of the Summe verses, shows the low regard the West has for Muslims and their religion. The low regard the west has for influsions and their forgets. The British and the EEC move to protect someone who is a blot on British and the EEC move to protect someone with 13 a close of the Western civilisation and the favourable American response the Western Civilisation and the large areas much uncivilised as the fiction weaved by Rushdie. What the civilised people had expected from the West was that it would have made a bonfire of The Salanic Verses because it is not only filth thrown at the sensibilities of the Muslims but at the face of everyone who believes in God and the message of love He sent through His messengers.

To see the Western world get riled over the universal condemnations Rushdie is getting is to realise that the Western world doesn't have respect for Islam. The West had committed a number of books into the fire in its long history, because these books either said something uncaring about Christianity or even something that was considered to be obscene. There can be nothing more obscene than a book that vilifies a heavenly religion and all those who believe in God should have condemned it.

In this troubled world of ours, there are two forces fighting for dominance: God's message and atheism. All those who believe in God should be, by necessity, a unified force that fights atheism, which in the garb of Communism is the spearhead of evil and one of its aims is to obscure religions by every means possible, because atheists know that once belief in God wanes they can triumph eventually. That is their dream since time immemorial.

This book is not only a slur on Islam but something that Christians should see as an attack on the belief in God. When the people who believe in one religion condone the slurs against the people of other religions, it might follow that people of different faiths in this world would find it very hard to live and

The Satanic Verses is an insult to decency. Respecting other The Satanic Verses is an expecting other people's beliefs is the basis of decent human relationship, and people's beliefs is all the Muslims of the world should be a specific to all the Muslims of the world should be a specific to all the Muslims of the world should be a specific to all the Muslims of the world should be a specific to all the Muslims of the world should be a specific to the spec people's beliefs is the Muslims of the world should not have Rushdie's insult to all the Muslims of the world should not have Rushdie's insult to an interest are providing it deserved the defence the Western governments are providing it deserved the defence the message the Moving it deserved the defence the happens the message the Muslims get When that kind of thing happens them or their Islams get When that kind of the state of from the West does not have a state of the belief of Christian spark hatred which is just the opposite of the belief of Christians.

There is a long history of Western distortions of the tenets of Islam and there have been long campaigns mounted by Western people to undermine Islam. Despite the onslaught of attacks on Islam by the Western world, the Muslim people have never attacked Christianity or any other religion or their leaders. Why? Muslims know that it is totally against civilised behaviour and that civilised people do not indulge in using filthy language about someone held in respect.

Christians believe that there had been many prophets. They should not have had any problem in regarding Muhammad as a prophet, like the other prophets who came before him. An attack on God's one messenger is an attack on all His messengers and on His message; it is but a total disbelief in all revelations through the prophets. In short The Satanic Verses is a blasphemy of all religions and an insult to all those who believe in God and claim to be civilised. It is the work of the devil incarnate, and all those who are supporting its continued distribution and promotion of it through controversy which will make a market for it through curiosity are aiding the devil in his work!

Source: The Saudi Gazette (Jeddah), 24th February, 1989.

# A Call for Fairness

Birmingham Central Mosque's Advertisement in The Times (3rd March 1989)

# THE RUSHDIE AFFAIR

IS IT FAIR that the entire British Nation should pay for one man's greed? man's greed?

186

British hostages and British If RIGHT that the fate of British hostages, and British hostages,

No one, repeat, NO ONE, questions Rushdie's right to express

BUT-to be vulgar, abusive and obscene is a misuse of this right. Webelieve it is wrong and dishonest to insult founders of religion

under the pretext of a dream.

It would be dishonest and wrong to portray . . .

Matthew and Mark indulging in indecencies and molesting Christ using four letter words children

Moses as a racist and lecherous person

Surely, this would not be considered as criticism - it would be the imagination of a confused mind.

Rushdie has portrayed the Prophet of Islam as a brothel keeper.

Again, this is not criticism, but the imagination of a confused mind.

If Moses, Christ and Mohammed can be allowed to be portrayed as racist, con men and living on immoral earnings, then may we ask what basis would be left for teaching our children a concept

Let us think calmly and not be guided by propaganda.

There is much more at stake than the licentious liberty of an

We urge the Penguin Group to withdraw this book unreservedly and accept the related demands of the community. It is a small

We appeal to all patriotic, fair minded British Citizens to join us We appeal to an partie to us so that a joint action can be planned in our protest and write to us so that a joint action can be planned

# Act Against Rushdie Today Before it is Too Late

Britain's move to appease the world-wide Moslems was too little, too late. The Moslems still are expecting that the British leaders will try to realize the depth of injuries to Moslems across the world through The Satanic Verses.

Both Prime Minister Margaret Thatcher and Secretary of State Sir Geoffrey Howe admitted that the book offended the Moslems Naturally this alone is simply not enough to heal the wounds of enraged Moslems who have protested everywhere they were to be found. Several people have given their lives and hundreds were injured during these demonstrations which are still continuing.

The protests reached a peak after the Leader of the Islamic Republic issued a Divine Decree on February 14 in which the Imam Khomeini ordered the execution of the author, Salman Rushdie who clearly blasphemed Islam and the Islamic sanctities.

The Moslems clearly expect that the British government should openly condemn the book and stop its further sale and publication. They also expect that the author should be tried as he 'offended

Banning of the book will not be the first or the last in Britain. Very recently the Thatcher Administration has banned a book, 'Spycatcher' for the simple reason that the book will put the lives of some people in danger as well as that it had offended some.

If Spycatcher can be banned and condemned then why not 'The Satanic Verses' which has hurt one billion Moslems and others who believe that the beliefs of others should be respected even while they exercised their rights to expression.

We would like to remind Mrs. Thatcher of an elementary principle of 'civics', that rights and duties go together. If one of these is ignored in Verses' these is ignored it results in a tragedy such as 'The Satanic Verses'.

The author while The author while using the rights of expression should have felt responsibility on the same a faith responsibility on his part for the feelings of the Moslems, a faith

no which he belongs by birth even if not by conviction. And we been as a noveliet could have been as a noveliet could be not could have been as a noveliet could be not could be n to which he belongs by birth even it not by conviction. And we been as a novelist so crassly been as a novelist so discount imagine that he could have been as helieve with a discount imagine to the feelings of Moslems who helieve with the discount imagine to the feelings of Moslems who helieve with the discount imagine to the feelings of Moslems who helieve with the discount imagine to the feelings of Moslems who helieve with the discount imagine to the feelings of Moslems who helieve with the discount imagine to the feelings of Moslems who helieve with the discount imagine to the discount imagin on the faith and love and trust their Prophet Mohamatimple faith and love and trust the love mensitive to the feelings of Moslems who believe with a direct with a di and simple faith and love and trust their Prophet Mohammad (
and simple faith and love and trust their Prophet Mohammad (
by ond anyone living or dead in the world now, or in any future).

The bone that Mrs. Thatcher will take appropriate and trust the bone that Mrs. Thatcher will take appropriate and trust their prophet Mohammad (
by ond the bone that Mrs. Thatcher will take appropriate and trust their prophet Mohammad (
by ond the bone that Mrs. Thatcher will take appropriate and trust their prophet Mohammad (
by ond the bone that the bone the bone the bone the bone that the bone the b beyond anyone living or dead in the world now, or in any future.

We hope that Mrs. Thatcher will take appropriate action against We hope that Mrs. That ther will take appropriate action against the author and the book today if only to defuse the situation. Tomorrow may be too late.

Source: Tehran Times, 7th March 1989.

# An Affront to Civility

by Khurshid Ahmad

The struggle of the Islamic Umma the world over, whether in Mr. Chairman . . . the political field or otherwise, is for one supreme objective: the establishment of the Islamic social order and the unity and solidarity of the Umma on the basis of the Qur'an and Sunnah. Alhamdulillah, the waves of Islamic resurgence are mounting in all parts of the world and while the struggle is long and arduous, the silver lining on the horizon is widening and expanding to herald the dawn of a new and bright era for Islam.

Mr. Chairman, in this context the problems of the Muslim communities living under non-Muslim governments deserve to be constantly reviewed by the leaders of the Islamic Umma. Islam, loday is the second largest religion in Europe. According to conservative estimates there are over 8 million Muslims in Western Europe and around 10 million in Eastern Europe and European Russia. In almost every European country there is a distinct Muslim Community. These Communities are part of the galaxy of the Islamic *Umma* and they are making every effort to project and strengthen their ideological identity and to lend their support and co-operation to the issues and problems faced by the Agamic Umma. They represent the voice of Islam in the Western world and through them the frontiers of Islam have been extended

adding insult to injury. Vilification of any person is a crime against value of the civilized seems of treated in the civilized seems of adding insult to injury. Vilification of any person is a crime against.

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John Marketter and the civilized society. manufly and has always been so treated in the civilized society.

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In a society and has always been so treated in the civilized society.

In a society and has always been so treated in the civilized society.

In a society and has always been so treated in the civilized society. But visification of a Prophet, his family and his companions is a specification of a Prophet, his family and his companions is a through companion of a Prophet, his family and his companions is a specification of a Prophet, his family and his companions is a specific transfer of the family and his companions Bir more heinous crime. Circulation of such slanders through of mass media under the false cover of freedom. That is why experience can never be condoned. That is Sacrilege versus Civility instruments of mass media under the false cover of freedom of a law of libel and some safeguards. to lands not directly under the control of the Muslims. They also apression can never be condoned. That is why every society has some kind of a law of libel and some safeguards to protect the some protect the living and the dead to lands not directly different to lands and the Western worlds constitute a bridge between the Islamic and the Western worlds constitute a bridge between the countries (OIC) will take I hope the Organization of Islamic Countries (OIC) will take I hope the Organization of the problems and prospects of this Islamic honour of the living and the dead.

While we respect the values of freedom of opinion, belief and While we respect the values of freedom of opinion, belief and expression and we welcome honest dissent and critical discussion, interland.

Mr. Chairman, I want to take this opportunity to invite the gruesome chall the gruesome challed the gruesome chall the gruesome challed the grue apression and we welcome noness consort and entirear discussion, only in respect of political issues but also in matters relating Mr. Challing the Conference to the gruesome challenge that attention of this Conference to the gruesome challenge that attention of this distribution of the West, nay the entire world of Islam Muslim Communities in the West, nay the entire world of Islam not only in respect or positive in some out also in matters relating indeblogy, religion and culture, no one has a right to publicize Muslim Communities of the vicious intellectual and literary assaults faces today because of the vicious intellectual and literary assaults n dealogy, rengion and current, no one has a figure to publicize in the name of artistic freedom outright lies, calculated distortions on Islam that are assuming menacing proportions in the West. and blasphemous allegations. There are certain values that must on Islam that are west.

Contemporary Islamic awakening is being grossly misrepresented as the rise of fundamentalism and fanaticism. These efforts have to respected by all and there are certain limits beyond which no been on the increase, but all limits of decency and toleration have initized society can allow corrupt minds to deprave the minds been broken by a scandalous novel The Satanic Verses by one and morals of the innocent and uninformed humans. Commitment Salman Rushdie, published by Penguin/Viking in the UK and USA. This vicious book, which has been, on pure literary criteria to truth is more rated as low by a number of top literary critics, even as unreadable findamental. Muslims have always stood for freedom, but we has been chosen to be promoted on a vast scale and translated have never and shall never tolerate vilification of our religion and in twenty languages of the world. Even before the book appeared in print in September 1988, a calculated effort was made by the obsene and blasphemous attacks on our Prophet. That is why Western media to project this book which contains vicious attacks, Muslims the world over have risen to protest against these abominable falsifications and calumnious and slanderous statestanderous attacks on their values and will not rest until this ments against the Prophet Abraham (a Prophet in whom all adherents of Judaism, Christianity and Islam believe) and the mischief is undone. I assure this Conference that the Muslims in Prophet Muhammad (peace be upon him), his respected and the UK and Europe are aware of their responsibilities, both to revered wives (who are more sacred and respected in the eyes of the law of the land and to the demands of their faith and honour. all Muslims than their own mothers) and a number of close We are happy that some Muslim Governments have taken a companions of the Prophet, who represent for the Muslims the firm stand on this issue. We hope this Conference will express noblest specimens of humanity. The authenticity of the Qur'an the Muslim position on this international challenge in clear and and of the prophetic Traditions has been blatantly denigrated unequivocal terms. We expect not only a forthright condemnation of this vicious attack on Islam and the shamefaced efforts to The whole book is an exercise in scandalous vilifications and blasphemous statements causing gross provocation to all the condone it, but use of all instruments of economic, diplomatic, followers of Islam and polluting the minds of Western readers charal and political leverage to see that the book and its tasslations are withdrawn, all printed copies pulped, an unqualand the younger generations against Islam, its Book, its Prophet fied apology rendered by the publishers, and a commitment not and its religious leaders and sources of guidance. to allow the repetition of such slanderous episodes in the future. The fact that this vicious and slanderous book has been Aresolution along the above lines is the minimum this Conference published and is being wantonly projected by the Western media can do to join its voice and influence to the universal protest of is an affront not only to the Muslim faith and conscience, but to the following against this blasphemy. The Conference should the good sense of the entire civilized world. To defend this book in the name of the entire civilized world. in the name of freedom of conscience and expression amounts to 190 191

The blasphemous novel The Satanic Verses by Salman The blasphemous is based in all those Muslim County Rushdie be immediately banned in all those Muslim County is has not yet been banned: tries where it has not yet been banned; 2. The publishers forthwith:

withdraw this novel from the market, and pulp the same:

same; offer an unconditional public apology to all Muslims; and

(iii) commit not to publish or promote it in any other form or language in the future:

3. If the publishers fail to comply with the above forthwith such publishers and their holding companies be blacklisted and import of all their publications banned in all Muslim

Economic sanctions be used against all those who extend protection to this blasphemous book against Islam:

The author of this novel be banned from entry into any Muslim State;

Wide publicity be given to the measures taken by the Muslim States so that it serves as a deterrent and in future no one dares to degrade Islam in this manner;

Embassies in non-Muslim States be directed to contact the Governments of their countries to take effective action in banning this book and seeking its withdrawal from the market.

Finally, positive efforts be made at all levels to project the true message of Islam through the latest technology available.

Mr. Chairman, I hope and pray that the leaders of the Muslim countries and organizations gathered here will rise to the occasion and fulfil their duty.

Source: From the speech by Khurshid Ahmad, Leader, Delegation of the Islamic Council of Europe, at the 18th Islamic Foreign Ministers' Conference, held in Riyadh on 12th March 1989

The Muslim Argument Muslims and Britain

We now live in a world supposed to be enlightened and by M.H. Faruqi We now live in a world supposed to be enlightened and world supposed to be enlightened and building bu guided by such honer texts as the Universal Declaration of Human

Rights and more recently by the 'Declaration on the Elimination

All Forms of Intolerance and of Discrimination Rights and more recently by the Declaration on the Elimination (1 All Forms of Intolerance and of Discrimination Based on a substantial Relief. The years first orticle of the property of the of All Forms of Intolerance and of Discrimination Dased Off Religion and Belief. The very first article of the Universal poleration hearins by underscoring the fundamental discrimination of the Universal control of the Un Religion and Delier. The very first affect of the Direction begins by underscoring the fundamental principles Declaration organs by an organization and property of human rights: of all human beings governing the whole concept of human rights. Or an incident occurs, being born free and equal in dignity and rights'. But even if there Nems no such declaration, respect for human dignity has always ben regarded as a fundamental basis in human relationship in all divilised societies. The opposite has never been true and no one has ever tried to assert his absolute 'right to insult or to abuse' others. There are, from time to time, slips and failures in maintaining the dignity of expression, but such unintended insults are always withdrawn the moment it is discovered or pointed out that a transgression has been committed.

Examples galore, but three would suffice.

Not long ago the Midland Bank axed its television campaign following complaints by members of the British Jewish community who said the advertisement perpetuated 'the myth of the stereotype Jew'. The advertisement had featured a Jewish-looking character as an example of a small businessman achieving success with the help of the bank. A few dozen protests and the Midland Bank lost little time in withdrawing the £1.5m advertising campaign. They said they had 'not foreseen that it would arouse so nuch concern within the Jewish community', admitted 'that it was offensive and should not have been shown', expressed their tegret and axed the advert. Neither the bank, nor anyone else on their behalf tried to argue that the programme had been created by a lewish director and played by Jewish actors and rather than being insulting it was in fact highlighting 'the quality of enterprise and success, in the community. Nor did they try to take shelter behind the doctrine of artistic freedom, freedom to lampoon and lictom to outrage. No one tried to accuse the Jewish community that it was seeking to impose its values over British society. Rightly

Mr Hayim Pinner secretary of the Board of Jewish Deputies Mr Hayim Pinner section of Jewish Deputies also revealed that 'We already have an informal arrangement with also revealed that 'We already have an informal arrangement with also revealed that 'We already have an informal arrangement with also revealed that 'We already have an informal arrangement with also revealed that 'We already have an informal arrangement with all the section of the secti also revealed that we discover also revealed that we discover also revealed that we discover also works of Jewish interest first publishing companies to show us works of Jewish interest first publishing on television and the shown in the same also revealed that we discover also works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of Jewish interest first publishing companies to show us works of the publishing companies to show the publishing companies to publishing companies to happy if anything on television first and the Board 'would be happy if anything on television could and the Board 'would be happy if anything on television could be a first.' Again no one accused the companies to the publishing companies to the publishing of the publishing of the publishing companies to the publishing of the publishing of the publishing companies to the publishing of the publishing and the Board would could also come to us first'. Again no one accused the community of also come to us first regard over publishing and now trying to operating its own censorship over publishing and now trying to operating its own centeronic media. That would have been dodging extend it over the electronic media. That would have been dodging the central issue: that of civility in human communications the central issue. the central issue the central issue to be what it is because stripped of civility communication ceases to be what it is intended for and becomes an instrument of oppression.

More recently, barely two weeks ago, the microphone of the Speaker of the House of Commons happened to utter some word described as 'expletive', but even the inanimate voice system refused to transmit the word. No one complained of the system stifling his right to 'free' expression. It was simply treated as a 'Satanic' non word. No fuss, no crisis! That was civility and dignity and it should have been so.

The other day the most senior judge at the Old Bailey, Sir James Miskin, 64, happened to refer to Black people as 'nig nogs' It was an after dinner speech and he used the words 'nig nog', and 'murderous Sikhs' in order to illustrate his point with respect to many defects in the criminal justice system. These remarks were noted by a Leicester magistrate, Michael Prickett, who wrote to Sir James objecting to his choice of words, and copied his letter to the Lord Chancellor, the Home Secretary and the Commission for Racial Equality. And Sir James quickly apologised admitting that it was a 'silly expression' and he 'regretted' having used it.

Compare the Midland Bank advert, the 'expletive' coming out of the Speaker's microphone and Sir James' 'nig nog' with the filth and abuse heaped on Abraham, and Muhammad (peace be upon them) and on very many sanctities of Islam in The Satanic

When last autumn Muslims took exception to what is now generally admitted to be most foul and filthy book, the so-called Satanic Verses (Viking Penguin, September 1988), they believed that they were raising the most ordinary point about decency and dignity. They dignity. They were not concerned with the literary faults or merits of the 'novel' ("... deps') of the 'novel' (it were other critics who said the book was 'dense', 'impenetrable' and in fact 'unreadable' and called for punishing its author for its 'unreadable' and called for punishing to its author for its 'atrocious English'). They were not objecting to

is 'theological' or 'scholarly' criticism even if it had any such any such challenge any one's theological' or 'scholarly' criticism even if it had any such challenge any one's theological. is 'heological' or 'scholarly' criticism even if it had any such challenge anyone's legislated to the challenge anyone's l depoints. They had no wish or intention to challenge anyone's censori
redum of expression or to impose their 'mediaeval' or 'censori
mi 'ranues over 'the civilised' world.

What they were talking about was not even exclusively Islamic, What they were talking about was not even exclusively Islamic, if was the universal value common to all people — of all faiths or abuse and insulating that it is not civilised to abuse and insulating the common to all people. I Was the universal value common to all people — of all faiths of no faith—that it is not civilised to aduse and insuit whatever the onler or form of expression. They did not assume any malice

on the part of the publishers.

Even though it had come out that Penguin had been advised by their editorial consultant in India, Mr Khushwant Singh, a by their entional consultant in Thoma, who Enterships and Stragin, as Sish and not a 'Muslim fundamentalist', that publishing the book sik and not a Musium runuamentanst, that publishing the book and be 'lethal', because 'there are several derogatory references to the Prophet and the Koran' and 'Muhammad is made out to the a small-time impostor'. Khushwant Singh said he had 'read the manuscript and I was positive it would cause a lot of trouble'. His warning was disregarded by the Penguin chairman Peter Mayer. One assumed it was just the commercial objective to make

money out of outrage and nothing more.

It would be interesting to read the correspondence between Khushwant Singh and Peter Mayer or to look into the notes if any of the telephonic conversation between them. The Penguin have, however, maintained a studied silence over the matter taking cover behind the author. The powerful media have, on the other hand, adopted the cause to distort the issue and launch a mesided campaign of more insults against Muslims. Insofar as Muslims are concerned they are no doubt angry with the author, but they were quite clear that the problem lay with the publishers, their insensitivity and arrogance in refusing to withdraw their insult. It seems they want to turn a bad editorial judgement into awar of civilisation between a 'backward and uncultured' Muslim ommunity and an 'enlightened' world community and by reck-Issly flaunting Salman Rushdie as the brown knight of their crusade, they have only served to worsen things for him.

Last week Penguin did send out some indirect signals to test whether the Muslim community would call off its campaign if they bestled a Muslim statement' in the book, paid some money to a Islamic charity and agreed to discuss the question of the perback edition of the book. It was a non-starter insofar as Medinas were concerned. The publishers had however tried to

the probability of that 'sentence' being actually executed in Britain.

There is no doubt that and not uncharacteristically the Ayatollah

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There is no doubt that and not uncharacteristically the Ayatollah There is no doubt that and not uncharacteristically the Ayatollah bad articulated in the most forceful way that great outrage felt and articulated in the most forceful way that great outrage. Sacrilege versus Civility ad articulated in the most forceful way that great outrage felt way the most forceful way that great outrage felt all over the unremitting offence of sacrilege all over the helessed Prophet Annual the nerson of the blessed Prophet Annual the nervolution of the blessed Prophet Annual all over the Muslim world over the unremitting offence of sacrilege.

Any orientalist would gainful the person of the blessed Prophet. Any orientalist would remain the person of the blessed Prophet. approach Muslim organisations separately in order possibly to try against the person of the piessed Prophet. Any orientalist would have confirmed to the Foreign Office the relevant Islamic law in have confirmed to the Foreign Office the relevant Islamic law in approach Muslim organisate but without having to make to sell separate formulae but without having to make any to sell separate formulae but without having to make any to sell separate formula to discover any differences of position agreement. They failed to discover any differences of position but confirmed to the Foreign Office the relevant Islamic law in bis regard. But then was it applicable in Britain? Were members agreement. They failed to since agreed to refer all overtures to among Muslims who have since agreed to refer all overtures to of the Muslim community in Britain, earlier praised for their among Muslims will have a mong Muslims will have to the U.K. Action Committee on Islamic Affairs at the Islamic the U.K. Action Committee has a significant to the U.K. Action Committee on Islamic Affairs at the Islamic to the U.K. Action Committee on Islamic Affairs at the Islamic to the U.K. Action Committee on Islamic Affairs at the Islamic to the U.K. Action Committee on Islamic Affairs at the Islamic to the U.K. Action Committee on Islamic Affairs at the Islamic to the U.K. Action Committee on Islamic to the U.K. Action Committee has a significant to the U.K. Action Committee ha of the Musium community in Direction, carrier praised for their the U.K. Action Committee has since been Cultural Centre, London. The Action Committee has since been Cultural Centre, London. Cultural Centre, Editors and major Islamic groups who had so far able to bring together some major Islamic groups who had so far been working regionally. The job of finding an answer to the serious question was left ountry howso angry they might have been? Britain can rightly boast of having the largest number of experts the nedia whose primary interest lies in finding or imagining on Islam and Muslim world, but, it appears, that when it came to the crunch, they all failed their country and their tax-payers, the abnormal because what was normal was not 'news'. No They have allowed themselves to lose sight of the real issue and altempt was made to establish contact with Muslim leaders got distracted by the deafening cacophony surrounding the battle numpi was made to seek and to get an answer to their to defend *The Satanic Verses*. The subject is deserving of a serious study, after all the noise and dust has settled down, but there is overplayed anxieties. On the other hand total reliance seems to little doubt that the uninformed output about Islam and Muslims have been placed on media reports which had sought to manipulate that has come up during the past three or four months far surpasses all the bitter polemics produced during the crusading centuries. the genuine anger of Muslims. The climax of incomprehension came when the Home Secretary Instead of showing any understanding, the Muslim feeling of hurt was variously seen as the rise of Islamic militantism orchesamed with such sensational appreciation of the situation travelled trated by Libya, Saudi Arabia and Iran, as a reaction of insecurity to Birmingham to lecture the community to abide by the laws of by people caught in a climate of modernity and change, as a the country or else - to get out. Obviously on the basis of advice melancholy desire to escape into the dark ages and as a refusal he had received, the Home Secretary had assumed a priori that to integrate with the British way of life. Neither was true. Muslims had become outlaws and needed to be lectured in a firm Some condescending words have been said no doubt about their and stern language. Part of the preliminary smothering work was respect for their Faith, their devotion to family values, their done by the tabloid press who seem to have been able to obtain law-abidingness and their contribution to the nation's commerce a copy of the minister's speech and to headline his words of and entrepreneurial spirit etc. but they have been warned that if they continued to object to the highly praised Satanic Verses they In its now five-month long moral campaign for the withdrawal risked inviting a backlash from the host community and even of The Satanic Verses, the Muslim community had been quite losing the cultural rights they have so far enjoyed. dear in its mind that given the laws of the country, the government There was never an attempt to understand Muslim feelings of deep hurt caused by the book, yet they were condemned ex parte Under the normal course of the law the book could not be as vandals and enemies of freedom! banned and there was no law to stop or punish sacrilege against Four months after, enter Ayatollah Khomeini with his sentence lam. They of course expected the national leadership to show of death for the author and that provided an occasion for everyone a understanding of their anguish and hurt and think of ways and to run riot. The Ayatollah is the supreme religious and political leader of a squared and solution is the supreme religious and political leader of a squared and solution is the supreme religious and political leader of a squared and neans of mitigating it and ensuring that such grievous transgresleader of a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights to issue any decree in a sovereign country and well within his rights. any decree in accordance with the laws of his country. But no one tried to take a condition of the country and the laws of his country. Their expression within the laws and etiquette of their country one tried to take an objective look at the situation and to weigh 196

of citizenship was in fact an act of integration but surprisingly of citizenship was in fact of unwillingness to integrate they are construed as refusal or unwillingness to integrate.

Mr Hurd's dialogue with Muslim community leaders in Birmin.

Mr Hurd's dialogue with Muslim community leaders in Birmin. Mr Hurd's dialogue with Museum Control in Birmingham did not seem to be very helpful either. The passionate plea gham did not seem to be irmingham Central Mosque Dr. Marketter and Mosque Dr. Marke gham did not seem to be very help and the passionate plea by the chairman of the Birmingham Central Mosque Dr Nasim by the chairman of the Rushdie's right to express him. by the chairman of the Briting State of the that 'those who support Mr Rushdie's right to express himself should 'realise when the support of that 'those who support will realise who support will the way he has expressed himself, should 'realise what they are the they are the they are the they are they are the they the way he has expressed minious, the way he has expressed introduced what they are defending' elicited not only incomprehension but also a little defending' elicited not only incomplete out also a little irritation. The Home Secretary acknowledged that 'shocked', 'angry', and yet he said, it is not the job of the ministers in this 'angry', and yet ne said, it is not the books'. Raising his voice country 'to go about condemning the books'. Raising his voice above the noisy reaction (*The Times*, 25th February) Mr Hurd above the noisy reaction (The Lines, South and Mary) Mr Hurd said: 'I tell you very strongly. Once you start on that, I promise you it is a slope you would regret having pushed us down'. There was no intention to reform the blasphemy law to extend is protection to non-Anglican faiths, the Muslims may protest lawfully and as loudly as they may, but the government could do little in the matter. The Home Secretary was quite clear.

Muslims are not seeking any particular form of legislation, whether reforming the blasphemy law, extending the scope of criminal libel to slandering named religious personalities or any other piece of law. They, however, believe that their right to 'equal dignity' as against the duty to receive unequal indignity is a Fundamental Right and needs to be provided for within the broader context of human rights in Britain.

It is not all helpful to go on repeating the admitted virtues of freedom of expression and of tolerance when that 'freedom' is used as license to abuse and when preaching of tolerance becomes tantamount to intolerance of contrary views. The specifics and details of a legal redress can always be settled provided there is a political will; however, even before there is will there has to be an understanding. The situation was well summed up by Edward Taylor Conservative MP for Southend when he pointed out that while Much: while Muslims were being asked to observe law, there was no law to answer their primary concern.

On the contrary things are being said and hinted that if they lid not withday things are being said and hinted that if they did not withdraw their objection to The Satanic Verses, the Muslims might Muslims might as well disqualify themselves from enjoying other rights. It seems the British rights. It seems that when Muslims were subjects of the British Empire they were subjects of the British to and dignity Empire they were considered more deserving of rights and dignity

than what some people would like them to be entitled to as British Source Impact International, 10th-23rd March 1989, pp. 5-8.

Now Can You Beat That, Rushdie

by Mazlan Nordin

Dear Mr. Salman (Rushdie), Iwonder whether you are sleeping soundly nowadays. A recent REWS TEPOOR from London quoted the National Union of Teachers as saying that racist abuse and harassment have risen in British ghols following controversy over your book The Satanic Verses. White pupils have been taunting Asian classmates for religious beliefs. This is apart from the deaths of some 12 people in Pakistan and India after clashes with police and others. How very apt is the title of your book.

The book has been stoutly defended in a New York rally attended by several hundred writers, including Norman Mailer. Mr. Mailer was reported to have made a ringing declaration, "It sour duty to state to the world that if he (meaning you) is ever assasinated it will then become our obligation to stand in his

Suffice for me to repeat here the somewhat mocking comments Genard Levin, a famous Jewish writer, in a special article in the Timestitled "Humbugs of the world unite." He said, I quote:

"What, if anything is that supposed to mean? It can hardly mean that if Mr. Rushdie is killed, Mr. Mailer and his fellow wilets will be willing to be buried along with him like Catewayo's wites Nor, surely, that they would at once all start writing books special the capacitant the would at once an start writing special to give moral affront to Muslims and thus put them-Selection to give moral amount to remaining the same danger as Mr. Rushdie is now in.

Jam not just jeering at Mr. Mailer and his hollow bombast.

Juspect that his words were meant to echo Voltaire's celebrated detun, I detest what you say but I will defend to the death you say it, but if so there are two serious flaure in his point The say it, but, if so, there are two serious flaws in his point.

The first is that Voltaire never said it; it was invented and attached The first is that Voltan biography. The second is that although he to him in a modern biography. The second is that although he to him in a modern older to him in a modern ol might well have deteriored the might well have been willing to abhorred, it is very unlikely that he would Mr. Mailer And the might well have been willing to abhorred, it is very unline your would Mr. Mailer. And another die for it. Nor, I am pretty sure, would Mr. Mailer. And another were willing to give his life for fall die for it. Not, I am precede die fo thing, if Mr. Maher with the state of the st Rushdie?"

You'll note that I have spoken of Bernard Levin as a Jewish writer, but this is simply to indicate his different stance from that of another Jew, and I quote here from the London Sunday Times profile on you: "In print he (meaning you) was accused of being a deracinated Indian who denied his own background, of being published by a Jew (Peter Mayer, head of Viking).

Incidentally, the article mentioned your experience at Rugby where you encountered "the wog-baiting of English public schoolboys" but that you were "shielded from its uglier manifestations by being pale-skinned and well-educated with impeccable English

I have read your book Midnight's Children about India which won the prestigious Booker Prize. I read that you had to apologise to the family of Indira Gandhi because a teeny-weeny part indicated that she neglected her husband. Wasn't there something about a Miss Ironpants there? It has been suggested that the character so named is the present Prime Minister of Pakistan, Benazir Bhutto. What, no apology?

But what saddens us most is your portrayal of our Prophet Muhammad . .

May I commend to you the following story of Prophet Muhammad as related by Dr. Ali Shariati, one of the ideologues of the Islamic revolution in Iran.

"A Jewish woman pours down filth on him from the roof of the house while he is on his way and he says nothing. One day, as usual, he passes along his everyday route and did not see the dirt being poured. He asks, 'Where is my friend today? She hasn't come to see me.' When told that she is sick he pays her a visit."

I understand that you wrote a paper on Islam for part of your history tripos. You might, therefore, know that the first Iranian to accept Islam was one by the name of Salman (repeat Salman) Farsi, who later became a part of the Prophet's family. I am

"sentenced" to death by "sente egning this because you have been "sentenced" to death by written about it in the applied by the sentenced about it in the western are all what the western product it is the western about it in the western about it in the western are all what the Applillah Khomeini, and much has been written about it in the western press made what the western press made land, I cannot, however, recall what the western press made needs I cannot, however, about hundreds of people in Section 1. movia. I cannot, however, recall what the western press made in San Diego, and of a news despatch about hundreds of people in San Diego, cantain will provide the same of the of a news despatch about hundreds of people in San Diego, Captain Will Rogers and California welcoming back as "heroes", Captain Will Rogers and California the USS Vincennes which "mistakents at the USS Vincennes Captain Will Rogers and "mistakenly shot down an history of the USS Vincennes which "mistakenly shot down an history in the Persian Gulf on July 2 1000 1000 bis crew of the USS vincennes which "mistakenly shot down an lim Airbus in the Persian Gulf on July 3, 1988, killing all 290

Source: New Straits Times and New Sunday Times (Kuala Lumpur) 24th March

Notice There Kiss of Judas, pp. 54-6.

# Intellectual Prostitution

What deepens the anguish of Muslims and leads to the death of many innocents is the feeling of betrayal. Proud of their bonorary white status, brown sahibs like Salman Rushdie take overy opportunity to heap ridicule and contempt on the beliefs, culture and civilisations of the people they left behind.

Rushdie is guilty of not only intellectual prostitution but culpable homicide, for as a nominal Muslim he should have foreseen that The Satanic Verses would provoke reaction of such magnitude that it would lead to violence and death. In the scale of human worth, are the lives of Muslims still not equal to that

No one has the right to denigrate the prophets of the great this including Moses, Jesus or Buddha. Having defamed the Holy Prophet, Rushdie cannot claim the protection of "free speech" even in a liberal-decadent society that allows its own prophet, Jesus, whom we hold in reverence, to be ridiculed and Maphemed against in plays, books, musicals and films.

Rushdie's pandering to the west in the hope of raking in loyalies and prizes should be repudiated by all — especially the West, What allowed this insult to Islam to be published in the first place was the duplicity of Britain, where blasphemy against Chistianity is an offence and blasphemy against other great

religions isn't. The British, having felt the anger of Muslims world-wide, belatedly came up with a statement condemning Rushdie for likening Britain and Nazi Germany – but still did not condemn the blasphemy. The Economist describes the publishers and distributors of Rushdie's book as "those who have suddenly found themselves in the front line of the defence of western values." Do western values include the right to blaspheme and cause innocent deaths of Muslims?

It is unfortunate that President Bush should disregard the sentiments of a billion Muslims and find it important to support Rushdie. He says that inciting murder and offering rewards for its perpetration are deeply offensive to norms of civilised behaviour. As a former director of the CIA, Mr. Bush should know better than to make such statement. The West German foreign minister states that the recall of western Europe's ambassadors from Iran is a signal to Iran for the "maintenance of human dignity and free speech." Free speech doesn't include blasphemy – and the signal in not only to Iran but to 46 Muslim nations from Indonesia to Morocco. Yugoslavia's decision to publish the book at this juncture will embitter the Muslims of that country and ultimately lead to its own balkanisation. And Russia, in contemplating publication, would be unwise to forget that over 40 million Muslims live in the soft underbelly of the Soviet empire.

There seems to be a deliberate attempt to disrupt the recent feeling of grudging respect for Islam in the west. The Mujahideen's defeat of a superpower, Russia, in the name of Islam, is an event unparalleled in history. The courage of Palestinians braving Israeli bullets in the Occupied Territories comes from their deep faith in Islam.

Who would benefit most from a rupture between Islam and Christianity? Western states say that when governments urge terrorism, compromise is not possible. Does only Muslim Iran come under this category? Why such outrage over a sentence of death on a nominally Muslim heretic when every day the death sentence is carried out against defenceless Muslims in Palestine?

Why does the west not react?

These double standards must end or the world will enter another age, of a new crusade of Islam against the west. The rift between us is still small, but any further aggravation will inflame Muslims everywhere. We are witnessing the casting of a mosaic of events.

The Muslim Argument

The Muslim Argument

The Muslim Argument

The West has not only made that the west has not only made that the west has supported the supported that the west has supported the highest levels.

Modified are appalled and pained that the west has supported the supported that his blasphemy to stop this blasphemy to stop this blasphemy cannot be forgiven. But his real punishment will blasphemy cannot be forgiven. But his real punishment of his sin.

Modified are appalled and pained that the west has not only made the supported that he west has not only made the supported that he west has not only made the west has not o

SK Islamabadi
Thittagong, Bangladesh
Surce Ania Week (Hong Kong), 31st March 1989 in The Kiss of Judas, pp. 56–7.

Between Fairness and Freedom: The Motives Behind the Controversy

by Ahmad Zaki Hammad

Greed and hate lie at the heart of the controversy inflamed by Salman Rushdie's Satanic Verses. The author (and Allah knows who else) strove night and day to create the dramatic image of an embattled intellectual persecuted by a band of Medieval, marrow-minded, fanatic fundamentalists.

The trick is clearer than ever. It should not mask the ugly reality of a deliberate exploitation of religion for commercial purposes.

An insightful psychiatrist will tell us that a man who has spent bis entire adult life expressing public contempt for his homeland, model of morality and spirituality the Prophet of Islam represents lithe facts are too glaring.

If the facts are too glaring, then let me borrow the garb of Once upon a time, a your

Once upon a time, a young man was forced to live in Bombay and then himself. So he decided to pursue a career as a preacher fastan sat thinking to himself one brooding afternoon of ways

to fool the believers of religion. A dark sleep overcame him, and to fool the believers of religion to fool the believers of the began to dream. In the blackness of his room, he saw a glittering he began to dream. It the began to stroke it. Strange names that crystal ball on a table and began to stroke it. Strange names that crystal ball on a lather than the had never before heard came to his tongue, and he invoked them. e had never before near the manner of the declared them.
To his surprise a shadow appeared. His name, he declared, was

Wasswass, if you want. He had many names.

asswass, if you want. "Good!" came the low, vile, throaty breath of stale air from Wasswass in a deafening whisper. He was after

all chief of the Lot.

"I know what you want from me, Fasdan. And this is what you shall do. In the name of fiction and free expression, slander the Prophet with obscenity and abuse. Say what you will against Ibrahim, and, yes, say much, much about Muhammad, his family and the Companions. The more filthy you speak the more filthy rich you will become. Imagine the wealth, the fame, Fasdan, the glory! And think of the cash to come when you write about Jesus

"Yes . . . the believers will burst with anger. A few will die. But worry not. The mighty press will come quickly to defend your right to free expression, and they will magnify your voice even louder. No one will ever see that you are crying 'FIRE' in the world theater. No one will dare speak ill of you for offending and inciting others.

"Remember this. Your name will be mentioned in every home, in every paper. It will make you person of the week, person of the month, person of the year - and I will make you the person of

Fasdan, wide-eyed, agreed.

Bored with fiction? Sorry, this is my first attempt.

Islam is not against a person's right to hold contrary views. It is in fact intended to continue the heritage of all the prophets of Allah and to coexist with other religions in the world, as it has very successfully for 14 centuries.

Islam has no problem with individual freedoms, expression or otherwise. But one's freedoms stop where another's begin. For

less than this is not freedom, but injury.

As for the constitutional arguments that have been used lately, it is clear that the First Amendment's authors were attempting to provide solutions to a complex of "freedom" problems that had a specific history in Europe; namely, the lack of political, publishing, and religious tolerance.

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The five freedom or the fact of the fac The five freedoms were originally intended, in fact, to safeguard in a pluralistic in the interest of truth and harmony in a pluralistic to slander default to slande Reference to slander, and discord and which remains illegal And though people, and which remains illegal appage falsehood, which fosters hate, mistrust, and discord fiction in the discord that the discord that the discord the discord that the disc Nerven people, and which remains illegal. And though fiction of the distortion of a projected by this freedom, fictionalization — the distortion of the application involving real people — should not be a projected by this freedom, first on the same and the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by this freedom, first on the same are also be a projected by the same The issue raised by the Satanic Verses is not freedom of the insolent. 8 protected by this nection, neutonalization — the carries involving real people — should not be.

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Al-Ghazan told time magazine recently.

It is in the interest of all in America to preserve the intent of and Al-Ghazali told Time magazine recently. his in the interest of all in America to preserve the interit of the freedoms, which the hor anow for blatantly anti-Tenglous but literature of any kind. Indeed, such freedom is a blessing and Allah, and His revealed truth should not be mocked by how who seek refuge in this very freedom. Obviously, no real heedom can be of the unethical and anarchic type that assault,

Bul freedom was not invented in 1776. Islam is all about incite, and divide.

licame to free humanity from the worship of other than Allah, n free the weak from the oppression of the strong, to free some tom prejudice and others from inferiority complexes, to free societies of social ills, to free man to be the brother of man, to the people from darkness with light, to free the desperate with hope, the ill with comfort, the destitute with charity, the homeless with acceptance, the addicted with compassion, the downtrodden wh dignity, the sinner with forgiveness, the frustrated with fulliment, the tearful with joy, the disturbed with peace, the lonely with companionship, the tired with relief, the hate filled with love, the tested with patience, the brutalized with mercy, the ignorant with knowledge, the soul from selfishness, the injured with justice, and to free the worldly with Paradise.

lsam is freedom-loving. But, once more, there is a world of difference between the right to express a thought and the right

In Chicago right now there is a controversy over this very notion be disclosured by the famous Art Institute. One artist as displayed a work which consists of an American flag draped the floor that people must walk upon to write in a book. He

Many veterans and common Americans hold this to be an Many veterans and colors and are going to court. It turns our intolerable abuse of freedom and are going to court. It turns our intolerable abuse of freedom and are going to court. It turns our intolerable abuse of fleede between them based on something that the court will decide between them based on something that the court will desking the something known as the "flag laws," which restrict how the banner may be displayed and used.

splayed and used.
"We believe in freedom of expression," one veteran told a reporter. "But that stops when it comes to the flag."

Then what of the Messenger, peace be upon him? Certainly he is more than a banner. He is a Prophet of God, a model of moral and spiritual excellence, and a guiding light for Muslims and humanity. Those who believe in him shouldn't be expected to stand by while his message, his image is stepped on by some leftist idealogue.

This Rushdie affair is not about basic freedom of expression It is about a poisoned soul. This is neither Eastern nor Western but ethical in nature.

So the "mutual satanization," as it has been called, between some in the West and others who are Muslims, should stop, Rushdie capitalized (literally!) on just this misguided state of relations. By dredging up the ridicule and vilification of Islam and the Prophet from Europe's Medieval, Inquisitional past, he raised the level of mistrust to dangerous heights. This was exacerbated by the media's incessant portrayal of Muslims as fanatics, fundamentalists, and terrorists. A shift, away from this "attack-strike-back" posture to one of bridge-building, needs to occur, though it obviously will not sell as many newspapers.

In this regard, I believe it is fair to say that had the media acted with restraint, rather than fanning the flames of this controversy, it would not have turned into the international fire-storm it has become. And though I am reluctant to criticize Muslims at a time when they have been under such an unfair attack, may I suggest that some Muslims as well could have benefited by more deliberation and less emotion. Yet in the same breath, I am compelled to make du'a for the common Muslims, who have in effect drawn a mantle of civility around the body religious of Islam - not selfishly, but in the interest of the rights of man the worshipper. Certainly, the God-fearing have inalienable rights, including the right not to have their beliefs mocked.

We Muslims do not subscribe to spontaneous and emotional iolence but to violence, but to a due process of law and order. Let not enmity Appendix and a people lead you to injustice. I strongly believe in the non-Marine in More you and a people lead you to injustice. I strongly believe the non-Mushad a reservoir of goodwill and goodness endures in the non-Mushad a reservoir of goodwill and goodness endures in the non-Mushad a reservoir of goodwill and goodness endures in the non-Mushad a reservoir of goodwill and goodness endures in the non-Mushad a people lead you to injustice. I strongly believe Moral Reservoir of goodwill and goodness endures in the non-Mussian Reservoir of goodwill and goodness endures in the non-Mussian Reservoir of goodwill and goodness endures in the non-Mussian received letters.

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Manual Reservoir of goodwill and goodness endures in the non-Mussian received letters. minutes of the West. (We have received letters this letters of the West. (We have received letters this letters of support from non-Muslims here regarding this letters of support from non-Muslims here regarding this letters of the West. (We have received letters this letters of the West. (We have received letters this letters of the West. (We have received letters this letters of the West. (We have received letters of the West. (We have receiv and nords of support from non-vituoining fire regarding till and nords of support from non-vituoining fire regarding till be a language controversy.)

Interpretation of the inches of t let us remember, in all things, excess is sin — whether it be a politically timely zeal for religion or the jackpot fanaticism of art, in Rushdie's and Viking Press, hate incoming the press. publically timely zear for religion of the Jackpot ranaticism of art, and Viking Press' hate-inspiring Satanic long Neither flimsy freedoms nor rigid domains. deplayed in Rusmane's and Viking Fress nate-inspiring Satantc nate-i Not Neither Himsy Treewords flor Figur Grown Comprise the street, the ethos, the elevation of human beings in civilization, bulbalance and the middle path in all things. This is Islam. Then let there be dialogue that entertains alternatives, that then let mere be unalogue that emercans afternatives, that its final and arouses our mutual passion for moral ardlence. And the final end is unto your Lord. – IH

# The Position Statement of the Islamic Society of North America

We wish to share the following points in regard to the recent untroversy over Salman Rushdie's book, The Satanic Verses:

1. By depicting Islam, Prophet Muhammad, peace be upon him, his family, his Companions, his teachings, and the Angels, in a malicious, slanderous, highly defamatory manner, and by making obscene and derogatory references specifically to the hophet's wives, Rushdie has grievously offended and violated the sanctity of the Muslim community. What makes it more painful is the fact that the author's blatant assault on Islam and he Prophet, besides being clearly unnecessary for his literary purposes, is in reckless disregard of the historical truths and beautielt beliefs of the one billion-member Muslim community,

2. We reaffirm our commitment to the freedom of thought edetpression guaranteed to all people in this country, and which sathe same time a cherished Islamic value. However, it should So be pointed out that it is highly imprudent and inconsiderate of his fellows in humanian that it is highly imprudent and incompletely ignore the religious sensitivities of his fellows in humanity while exercising his freedoms. An while exercising his irecuoms. The individual's rights are undoubtedly guaranteed by the state, but

it is the spirit of harmony, goodwill and mutual respect among it is the spirit of named, the members of society that ensures the full and balanced the members of society that ensures the full and balanced the members of scorosible exercise of these rights by all. The enjoyment and responsible to the ideal of freedom of expression should not be a refuge for slander ideal of freedom of expression should not be a refuge for slander ideal of freedom of explicit of slander with the intent to do malice, nor blatant lies, nor defamatory with the intent to do malice, nor blatant lies, nor defamatory with the many booksellers of America with the intent to defamatory ridicule. The publishers and booksellers of America, as well as the media, have a responsibility to maintain an acceptable the media, have a respective that should exclude works of slander and

- 3 Beyond the issue of freedom of expression, the media and publishing industry has traditionally exercised a sophisticated self-restraint in the interest of social order and harmony, as well as in consideration of moral and ethical norms and the ethno-racial and religious sensitivities of society. Muslims would like the media and publishing industry to accord them the same rights and consideration which have generally been extended to other ethnic racial, and religious minorities threatened by stereotypical portraval, innuendo, and false characterization. It is regrettable that Viking-Penguin, Inc., the publishers of The Satanic Verses in the U.S., has shown complete insensitivity to our concerns and has declined even to receive a representative delegation of the Muslim American community. It must have become clear to them by now that this book has hurt the feelings of hundreds of millions of Muslims throughout the world. We believe that a public apology is only appropriate and conducive to harmony and goodwill.
- 4. The purpose of our peaceful expression of dismay with the contents of Rushdie's Satanic Verses is to register the depth of our feelings against the author's flagrantly slanderous references to the Prophet and his family; to correct errors and misconceptions about Islam that are likely to be taken as facts by the readers of this book; to impress upon the publishers that they should have exercised better judgement in selecting and printing a book which has injured one-fifth of humanity; and to encourage the dissemination of accurate information about Islam, in North America and elsewhere.
- 5. Muslim Americans are grateful for statements issued by Cardinal O'Connor of New York, the Archbishop of Canterbury, and the Lord Chiand the Lord Chief Rabbi of the United Kingdom in condemning

We urge the communities of faith in North America In the face of such their voices of condemnation to ours. In the face of such their voices of condemnation to ours. bis Novk. We urge the communities of faith in North America of such und their voices of condemnation to ours. In the face of such under the voices of condemnation to ours. In the face of such under the voices of condemnation to ours. In the face of such under the voices of condemnation to ours. In the face of such under the voices of condemnation to ours. In the face of such the face of such and their voices of condemnation to ours. In the face of such the property of the prophet Abraham. The patriarch of the prophet Abraham. draw and Judaism.

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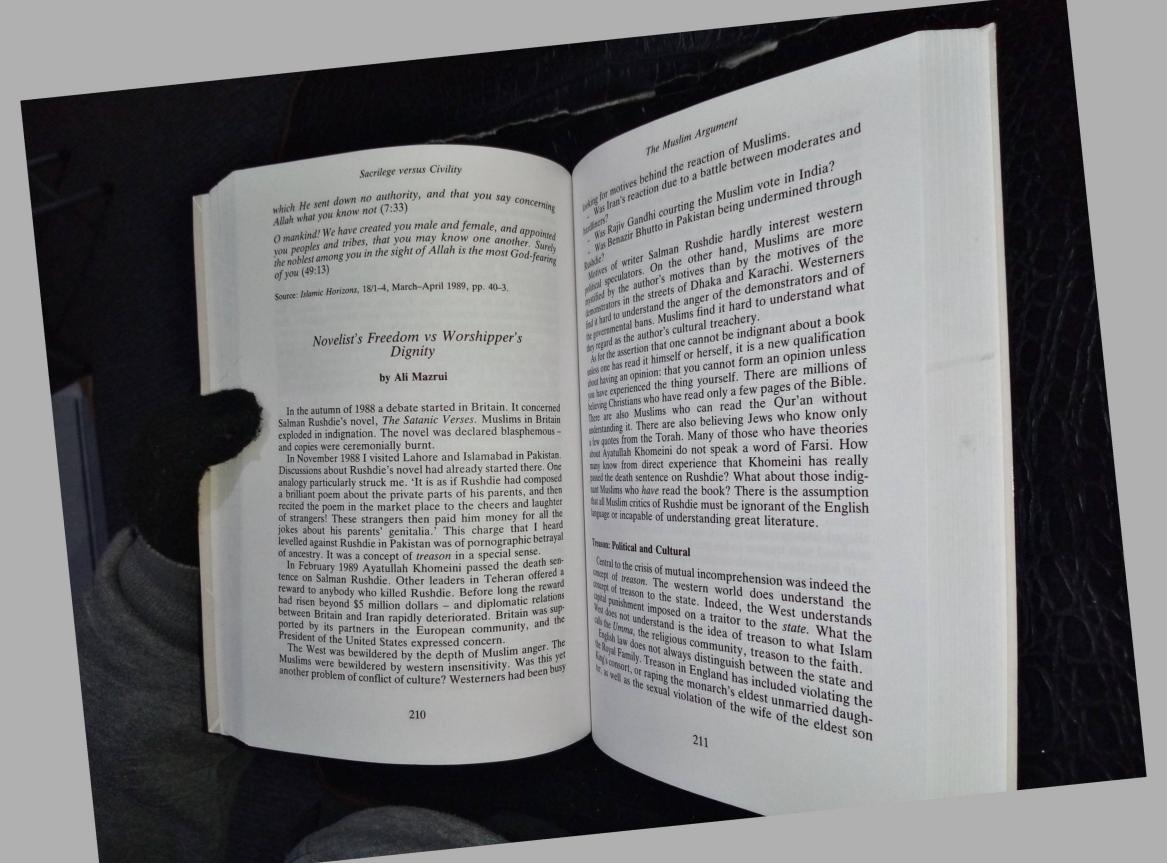
high internation of the large in the large is the large in the large in the large in the large is the large in the large i 7 Muslim Americans recognize those individuals in the news Musimin Americans recognized to bring a balance of opinion and commentary to the American public throughout this affair. Ne anxiously await the day this attitude will become generalized broughout the fourth estate.

& It is only sensible and in harmony with the American radition of fairness and tolerance for publishers and booksellers athe United States to refuse to broker hate against Islam and Missims - or any other religion or people for that matter - and by voluntarily withdraw this slanderous work from their shelves. We condemn the threat or use of violence to secure such wildrawal. It is, however, most inappropriate and in bad taste he American and European novelists to taunt Muslims on both continents and throughout the world with public readings constating a frontal attack on Islam and its revered principal figures.

9. Muslim Americans affirm their belief in and commitment he One True God of all humanity; and affirm their utmost toped for all the Prophets and Messengers - including Noah, Abraham, Moses, Jesus, and Muhammad (may the peace and Skings of God be upon them all); and affirm their commitment b hands equality and brotherhood. For all this is vital to the boral-social order, and a light unto humanity.

h the words of Allah as revealed to the Prophet Muhammad in

My Lord has forbidden indecencies, whether open or veiled, by My Lord has forbidden indecencies, whether open or veneral, and violence, and that you associate with Allah that for



and heir. To the present day treason under English law includes and heir. To the present and includes polluting the Royal bloodline or obscuring it. In addition polluting the regard it as treasonable and includes polluting the regard it as treasonable and the regard it as the polluting the Royal and the Ro 'giving aid and comfort to the King's enemies.'

thing aid and comfort to the United States defines treason more The basic law of the United States defines treason more The basic law of the more marrowly in terms of war and military defence. The American narrowly in terms of the concept of 'treason' could founding fathers were aware that the concept of 'treason' could founding lattices when the state of the stat be used by tylands to be used by tylands and tylength of the founding fathers' dissent, or preventing legitimate rebellion. The founding fathers' own revolt against King George III of England was 'treason' against the English monarch.

And so the American Constitution defined treason to the United States as consisting 'only in levying war against them, and in adhering to their enemies, giving them aid and comfort.

In the twentieth century defending the United States came to mean defending its ideology of liberal capitalism against the threat of communism, real or perceived. The hysteria of the McCarthy era soon after the Second World War hit Julius and Ethel Rosenberg in June 1953. Julius had once been an active member of the Communist Party. They were executed as spies at the ages of 35 and 32 respectively.

Britain executed after World War II a Briton who had broadcast propaganda on the radio on behalf of Nazi Germany. And in the Middle of World War I, Sir Roger Casement - an Irish patriot who had served Britain well for a long time and then turned against Britain for the sake of Irish freedom - was executed for treason. Strangely enough, last-minute evidence of Casement's alleged homosexuality sealed his fate. Treason to his King was confused with treason to his gender.

In Islam there is no sharp distinction between church and state. The concept of treason is often indistinguishable from apostasy. The supreme penalty of treason to the *Umma* was indeed often

For his novel The Satanic Verses Salman Rushdie was perceived by many Muslims as being guilty of cultural treason. Rushdie had not merely rejected Islam: nor had he merely disagreed with it. Almost unanimously Muslims who had read the book concluded that Rushdian bad heed heed that Rushdie had abused Islam. What is more, he had been lionised project. lionised, praised and lavishly rewarded and financed by outright enemies and hostile critics of Islam.

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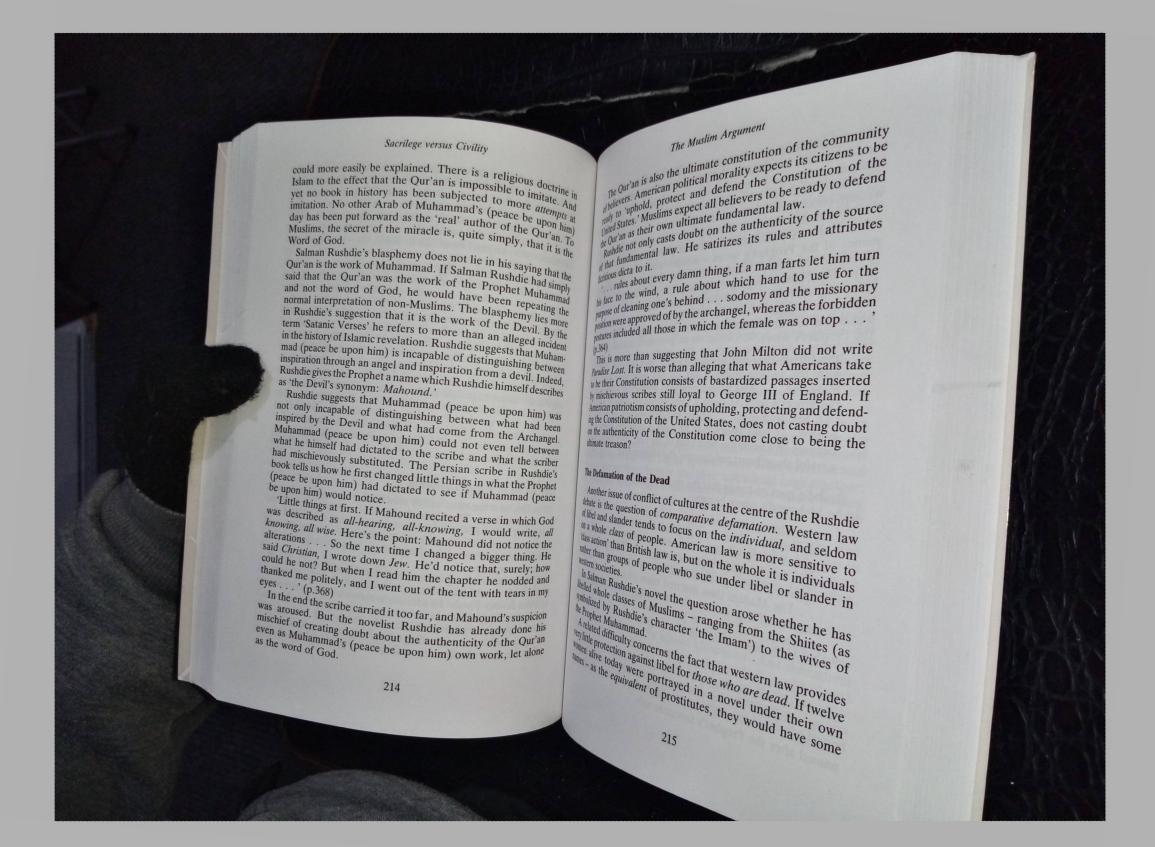
In Britain today blasphemy is no longer a capital crime – but

In Britain today blasphemy and common law. In Britain Today praspnerity is no ronger a capital crime — but a statutory and common law offence. It has been Result both a statutory and common raw offence. It has been a softence under the common law from the 17th acomised as an offence under the common raw from the 1/th and the blasphemy in Britain is only applicable to the and the But blasphemy in Britain is only applicable to the Applican faith. On February 20, 1989 sections of the British press nied the question of whether it was not time that blasphemy in and the question of whether it was not time that of aspirelly in findin was also defined in reference to Judaism, Hinduism and binim was also defined in Telescone to Jacquesti, Printed of the British population. Pethaps the most fundamental blasphemy in Salman Rushdie's predictionerns the very title of his novel, The Satanic Verses. To eplain the issues to people in the western world let us first place The Quran, the holy book of Islam, in the context of world lierature. It is not just Rushdie's book which should concern western historians of literature. It is also The Qur'an itself as a work of art - the book which Rushdie virtually abuses by calling it the Satanic Verses.'

# The Qur'an as World Literature

The Qur'an is the most widely read book in its original language human history. The Bible is the most widely read book in bundation. The Bible is also a multi-authored work. But the Orian is in a class by itself as a book which is recited by millions thelievers, five times every day, in the very language in which

The Qur'an is also a work of immense learning and versatility objously sensitised to the legacies of both the Christian Bible adhe lewish Torah. In addition it shows a capacity for direct Equative change, moral reform, refinement of rules of etiquette, as the power of poetry. Could such a book have been written For Muslims the literans and control of the Out of the for Muslims the literary and spiritual genius of the Qur'an



kind of legal recourse. But Rushdie is libelling women who have kind of legal recourse. But the wives of the who have been dead some fourteen hundred years – the wives of the Prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead some fourteen hundred years – the wives of the prophet been dead years – the wives of the prophet been dead years – the wives of the prophet been dead years – the wives of the prophet been dead years – the wives of the wives of been dead some fourteen him). Reputations of people who Muhammad (peace be upon him). Reputations of people who Muhammad (peace be appeared by the Muhammad (peace by the Muh western concepts of libel and slander.

t is true that Rushdie does not say it was the Prophet's real It is true that restitutes. He creates prostitutes who adopt the names of the Prophet's wives – whores who play at being the names of the Hoparda Rushdie uses the trick of a play within a spouses of Mahound. Rushdie uses the trick of a play within a spouses of Mandalist spouses o killed his father before marrying his mother.

Rushdie suggests that the customers of the prostitutes get additional sexual excitement out of pretending to make love to the Prophet's wives.

'the fifteen-year-old whore 'Ayesha' was the most popular with the paying public, just as her namesake was with Mahound . . . The fifteen-year-old whispered something in the grocer's ear. At once a light began to shine in his eyes . She told him . . . about her deflowering at the age of twelve . . . and afterwards he paid double the normal fee, because 'it's been the best time of my life.' 'We'll have to be careful about heart conditions,' the Madam said . . . '(p.380).

Rushdie goes on to say that the prostitutes who were pretending to be Mahound's wives became:

'so skillful in their roles that their previous selves began to fade away . . . and the day came when the prostitutes went together to the Madam to announce that now that they had begun to think of themselves as the wives of the prophet they required a better grade of husband than some spurting stone . The Madam then married them all off herself, and in that den of degeneracy, that anti-mosque, that labyrinth of profanity, Baal became the husband of the wives of the former businessman, Mahound' (p.383).

In other words all the prostitutes were 'married' to the character called Baal who pretended to be a eunuch at the brothel. Baal, as the 'husbar !! Brothel as the 'husband' of twelve whores, pretended to be the Prophet Mahound He prosidute Mahound. He even fell in love with 'Ayesha', the prostitute named after the Prophet's favourite wife.

10 short, (Baal) had fallen prey to the seductions of becoming, (p. 382) Inshort, (Baal) had fallen prey to the seductions of beck the secret, profane mirror of Mahound . . . (p. 382). Rubbile's game of 'the play within the play' is nevertheless a innocent and reputations of 12 innocent and reputations of the reputations of 12 innocent and reputations of the reputations of th Roshdie's game of the play within the play is nevertheless a line of the reputations of 12 innocent and respectable and respectable western law. positivition of the reputations of 12 mnocent and respectable have Had these women been alive western law would have heing decorated their reputations. But being decorated their reputations. Had these women been alive western law would have their reputations. But being deceased for so long, and their reputations and their reputations and their reputations.

is Salamic Verses the equivalent of The Last Temptation of Is Salamic Verses the equivalent of the Last Temphanon of Christ In the film Jesus is portrayed as dreaming out his sexual Christ In the num Jesus is portrayed as dreaming out ins sexual interest. The hypothesis is offensive to both Christians and Interruptions is a revered Prophet in Islam). But while Malmis (since Jesus is a revered Trophet in Islam). But with the Last Templation of Christ is indeed un-Christian, it is not The Last Temptration of Christ is indeed the Christian, it is not a least is portrayed as essentially good, even divine. But bis goodness is struggling with his humanity as he approaches to goodness is strugging that the human anguish which made him cry out Father, why have you forsaken me?' On the whole, therefore, The Last Temptation of Christ is far less abusive of Jesus than Rushdie has been of the Prophet and his wives.

The real equivalent of comparative blasphemy would be in portraying the Virgin Mary as a prostitute, and Jesus as the son done of her sexual clients. Also comparable would be any novel based on the thesis that the 12 apostles were Jesus's homosexual lovers, and the Last Supper was their last sexual orgy together. It would be interesting to speculate which ones of the leading western writers would march in a procession in defence of the 'rights' of such a novelist.

What is clear is that neither the Virgin Mary in the first hypothesis of prostitution nor Jesus and the Twelve Apostles in the second hypothesis of a homosexual orgy would receive much kgal protection under western laws of libel, slander or defamation.

# Comparative Censorship

Under English law, on the other hand, there could be some Polection under the laws against blasphemy. And throughout the western world there is one medium which would almost tertainly censor any artistic work based on the thesis that Mary Manage censor any artistic work passed on the thesis that we say the say of t Proceedy that medium which in the West can reach the largest

number of people. All western protestations of freedom of speech number of people. All the number of people. All the number of people are contradicted daily by censorship (official and unofficial) on are contradicted daily by censorship (official and unofficial) on the number of people. All the number of people are contradicted and the number of people are contradicted and the number of people. All the number of people are contradicted and the number of people are contradicted and the number of people are contradicted and unofficial and unoffici are contradicted daily by the are contradicted daily of the comparative censor-western mass media. It is to this problem of comparative censor-western mass media. It is to this problem of comparative censor-western mass media. It is to this problem of comparative censor-western mass media. It is to this problem of comparative censor-western mass media. western mass metal. It is a certain extent censorship in the ship that we must now turn. To a certain extent censorship in the ship that we must not have basically moved from the printed word industrialized world has basically moved from the printed word to the electronic media.

In Britain elaborate efforts have been made by the Thatcher government to stop or discourage journalists interviewing so-called Northern Ireland 'terrorists'. Margaret Thatcher has argued that publicity is the oxygen of terrorism. Is that different from saying democracy is the oxygen of terrorism?

In parts of the United Kingdom you can quote a so-called militant of the Irish Republican Army – but you may not let his own voice say those words. Nor may you show him visibly on TV making his case.

Sinn Fein as a political arm of the Irish Republican Army is also subject to severe censorship in parts of the United Kingdom - especially on the electronic media. Even elected parliamentarians for that particular political party are subject to those

Peter Wright's book Spycatcher was chased by Margaret Thatcher's government to different parts of the White Commonwealth - in a bid by the British government to have the book banned. The Thatcher Government did not always have its way as it traversed the world to get the book suppressed. But the very fact that the Government of Britain had criteria of censorship of its own (however secular) belies the same Government's protestations in defence of Rushdie's 'freedom of expression'. Margaret Thatcher was on firmer moral ground in defending Rushdie's life.

I personally have also been censored in Britain and the United States, as well as in South Africa and my own native Kenya. In program 3 'New Gods' of my BBC/PBS Television series The Africans: A Triple Heritage I start with a bust of Karl Marx. The viewer is supposed to hear my voice saying:

Religion is the sigh of the oppressed creature and the soul of soul-less conditions.' So said Karl Mark, the last of the great Jewish Prophets.

The Public Broadcasting System was afraid of offending Jewish viewers. The potentially offending phrase was 'the last of the great Jewish prophets'

Views in the United States did not hear me say 'the last of the foot in the United States did not hear me say 'the last of the foot in the United States did not hear me say 'the last of the foot in the United States did not hear me say 'the last of the foot in the United States did not hear me say 'the last of the foot in the United States did not hear me say 'the last of the Veners in the United States did not hear me say 'the last of the fact in spite of the fact in spite of the semitic was censored, in spite of the Semitic the Semitic of the

and Marx). Britain, many in Britain, many and Marx). Britain, many and Africa (Jesus, Munammad and Marx). dat made it difficult for the to make the case about the first of the series had already been characteristics. Agerian journalists knew about the decision. The president of a series had already been shown in Britain, many in Britain, many and the series had already been shown in Britain, many in Britain Jackan journalists knew about the decision. The president of the president RETA was altacked at the Ivational rress Club in Washington, a TV series which had previously had the

Moduralist anywhere in the U.S.A. took up the cudgels on DC for showing a 1 v series which had pret which the last of the great Jewish prophets'. No pour answere in the O.S.A. took up the enugers of my being able to say that Marx was the bld of the great Jewish Prophets. Originally I expected criticism and the great Jewish Propriets. Originally 1 expected efficiently for many Marxist friends. Marxists might not want to concede that Man was a 'prophet' when he personally saw himself as a wentst'. Marx had repudiated his Jewish heritage - so the Manist might object to my referring to it. But in America it was MITTERS INITIAL TO JOINT AND JOINT A

WETA and the PBS decided to delete the phrase, 'the last of the great Jewish prophets' - the most direct form of censorship curried on The Africans. WETA believed that a hostile alliance d Rightwing gentiles and irate Jewish liberals was more than the kins could cope with in the U.S.A. So the phrase was well and my excised. But even this was not enough to put an end to the The TV critic of the New York Times, John Comp, complained that there was not enough reference to the havin The Africans. He also complained that there was virtually on therence to Israel. In reality there were references to Jews in he out of the nine programmes - including the most moving Afto-lewish comparison of all, made in a slave dungeon in Ghana

As an African visiting a place like this, seeing all this, I begin to have some kind of idea as to what the Jew might feel if he visits Auschwitz or some other Nazi German concentration camp and sense those powerful emotions of bewilderment,

Moreover, The Africans showed only four non-African coun-Britain (a normer colonial power), the United States

(a superpower) and Jerusalem (the Knesset and all). Programme 3 covered Sadat's historic visit to Jerusalem.

covered Sadat's listofte It is not clear how much more about Israel and Jews John Corry It is not clear now internal actions a tributed in a television series about Africa before he would accept wanted in a review right! It is ironic that in a review wanted in a television at the would accept the 'balance' was right! It is ironic that in a review of the the 'balance was figure the balance was figure to the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series a reviewer in the British Journal of The Review of the Companion book to the TV series are the Companion book to the TV series are the British Journal of The Review of the Companion book to the TV series are the Companion below to the Comp companion book (January 1987), the Journal of The Royal African Affairs Lived that I devoted too much specifican Society, complained that I devoted too much space in the book to the Jews. The book-reviewer was convinced that I was exaggerating the relevance of 'the Jewish Question' to the African condition.

What was the reaction of the Jews themselves? Israelis saw The Africans when it was shown across the border in Jordan. The Jerusalem Post reviewed the companion book and referred to the Jordanian showing of the series. The Post's review was sympathetic and emphasized my treatment of the Jews in the book, An Israeli Fellow of an Oxford College in Britain wrote enthusiastically to me about the TV series. My boss at the University of Michigan at the time, President Harold Shapiro and his wife Vivian, held a major reception in honour of my TV series and also hosted a distinguished dinner in my honour. All this in the midst of the controversy. (Since then Professor Shapiro has left Michigan to become Princeton University's first Jewish President ever). But the fact remains that American gentiles censored me in order to protect the presumed sensitivities of the Jews.

# Comparative Incitement to Violence

What about Ayatullah Khomeini's death sentence on Salman Rushdie? Surely that is completely outside western standards of legitimate behaviour? What was new about the Ayatullah Khomeini's death sentence was not the idea of murder by remote control - it was the openness with which it was declared. It was worthy of Agatha Christie's famous title A Murder is Announced. If western countries want to kill somebody in some other country, it becomes part of a covert operation. The Central Intelligence Agency or MIS may take the initiative. The Israelis may fly all the way to The Israelis may fly all the Israeli the way to Tunis and kill somebody in his bed. Western cinemagoers enjoy James Bond 007. He is simply an exaggeration of something utterly properly the something utterly for something utterly believable. As for Mission Impossible for

TV viewers, it emphasizes the principle of deniability. Should you or your associates ever get caught, the Secretary
This tape will all the should you disavow any link with you Should you or your associates ever get caught, the Secretary This tape will selfwill totally disavow any link with you. This tape will selfdestruct in five seconds. Good Luck, Jim.'

As for altempted assassination by bombing, there seems little As for attempted assassination by confiding, there seems little dubt that the Reagan Administration wanted to kill Mu'ammar and the Reagan Administration wanted to kill Mu'ammar in the course of the bembine in the course of the course of the bembine in the course of the bembin doubt that the Reagan Auministration wanted to Kill Mu ammar up that from the air in the course of the bombing in Tripoli in the planes had instructions to homb what they there is a second to bomb what they are the course of the bombing in the planes had instructions to homb what they are the course of the bombing in the planes had instructions to homb what they are the course of the bombing in the planes had instructions to homb what they are the course of the bombing in the planes had instructions to homb what they are the course of the bombing in the planes had instructions to homb what they are the course of the bombing in the course of the course of the bombing in the course of th White from the air in the course of the conforming in Tripon In 1887, The planes had instructions to bomb what they thought was is residence. In a bid to kill Qadhafi, the Americans killed a lot bigsidence, in a viu to kin Qaunan, the Americans kined a lotter of the state of th dother people - and missed their primary target. They did kill kills adopted child, though. Was that a consolation prize? hathe 1960s the Americans also conspired to kill Fidel Castro. Then there was President Reagan's declaration to alleged ter-RISTS You can run, but you cannot hide.' This was a declaration hat the sovereignty of other countries was no asylum for enemies d America. The United States skyjacked an Egyptian civilian arplane in international skies because there was a suspect on hard. The United States also deliberately violated Italian sovereignty in the course of the same operation.

A dual way in which the West contrives to catch suspects is either by direct kidnapping or by enticing the victim just beyond aparticular country's territorial waters. A particularly interesting Illustration is that of the Israeli nuclear scientist, Vanunu. To many Israelis Mordechai Vanunu was guilty of double-treason. He was a traitor to his own state of Israel because he published mimate nuclear secrets in a British newspaper (September 1986). he was also a traitor to his Jewish faith because he became a Diristian at about the same time. (Time, April 11, 1988 and

The Israeli Secret Service kidnapped him abroad – and then shipted him to a secret trial for treason. He was enticed to Rome Way woman calling herself Cindy. He was sentenced to 18 years teason, espionage and revealing state secrets. If the Iranians balbeen as sophisticated as the Israelis, they would have enticed Salaan Rushdie to international waters – and then kidnapped

The United States has also invoked the legalistic strategy of taking a possible kidnap victim outside a friendly country's kidnap victim outside a menury country service seizing him. The fate of the Lebanese

called Yunis, accused of hijacking a plane in 1985, is a case in called Yunis, accused spent 17 months in relative isolation point. Yunis has already spent 17 months in relative isolation before being tried in the U.S.A.

efore being the III the Company of the Sometimes countries are ambivalent about Cultural treason, ambivalent about Sister Teresa Para Tere Sometimes continued and some Sister Teresa Benedicta of Jewish opinion is ambivalent about Sister Teresa Benedicta of Sister Teresa Sister Teresa Si Jewish opinion is amelite Convent. (*Time*, May 4, 1987 'Relig. the Cross of the Carmelite Convent. a Jew. in 1891 In 1872. the Cross of the Carment as Edith Stein, a Jew, in 1891. In 1992 Religion'). She was born as Edith Stein, a Jew, in 1891. In 1992 after reading a biography of St. Teresa of Avila, Edith Stein was baptized a Catholic. Cultural Treason? In 1942 the Gestapo picked her up in Echt, the Netherlands. She died in the gas chamber within a week. Did she die because she was born a Jew? Or did she die as punishment to the Catholic Church? In May 1987 Pope John Paul II beatified Sister Teresa Benedicta – to the indignation of many Jews.

### On Literature and Anarchy

In sentencing Rushdie to death in absentia, the Ayatullah has understandably been seen as inciting violence against a citizen of another country. And yet Mr Rushdie is still alive - while twenty other people in the sub-continent in which he was born are dead. Who is inciting whom to violence? Did Mr Rushdie really fail to see that what he had written was the sort of stuff which could provoke violent demonstrations in the Indian sub-continent? Or did he not care? When India prudently decided to ban the book, Rushdie appealed to Rajiv Gandhi to lift the ban.

But Mr Rushdie and his publishers had been warned about the explosive nature of The Satanic Verses by Indian advisors before the book was published. Mr Khushwant Singh, a non-Muslim advisor to Penguin publishers, warned Penguin about the book before publication. He warned that the book could disturb law and order in India. As for Rushdie himself, he was born an Indian and wrote about the partition of the sub-continent. In a previous book he has shown sensitivity to how easily ordinary folks in India can kill each other for religious reasons. Mr Rushdie was probably perfectly aware that an article published in The Deccan Herald portraying the Prophet Muhammad (peace be upon him) as an idiot, resulted in riots and the death of 50 people.

Even without being published in India, The Satanic Verses has already killed more than a dozen people in Mr Rushdie's country It has also resulted in deaths in Pakistan. Had it been numbers would have casualty numbers would have of birth. It has also resulted in deaths in Pakistan. Had it been gone analy published in India, casualty numbers would have gone pen lines.

Per of the price of having the world transformed into a Global

The price of having the world trans-territorial The price of having the world transformed into a Global \*\*Part of the price of maying the world transformed into a Global West incitement can become trans-territorial. The West wild incitement can be come trans-territorial. Julies is that incitement can become trans-territorial. The West of the light seed to destabilization by remote control – incitement to spark used to destabilization by remote control – incitement to spark used to destabilize Salvador All sparks violence. The U.S. could destabilize Salvador All sparks violence. symic used to destabilization by remote control – incitement to a symic used to destabilize Salvador Allende's all confirmed by Proceedings of the incitement confirmed by Proceedings of the incitem nderive violence. The U.S. Could destabilize Salvador Allende's like and have the incitement confirmed by President Ford and like and Henry Kissinger. Sortlay Henry Kissinger.

Musaddeq in 1950s was long nationalist revolution under Musaddeq in 1950s was Intelligence Agency of the U.S.A. and its own brand of incitement to violence. Musaddeq fell and nh is own brand of incidentelled to violence. Wusadded tell and a shah was restored. Both South Africa and Israel incite mence among some of their neighbours.

On Religion and Race Is the Satanic Verses the most divisive book in world politics max Hitler's Mein Kampf? Of course Hitler's book was anti-Initial while The Satanic Verses is anti-Muslim. Hitler had political spirations - while Rushdie's ambitions seem to be basically financial and mercenary. But fundamentally the two books are works of alienation and fundamentally divisive in intent and in

Alan Bullock in his book Hitler, A Study in Tyranny (New York: Harper and Row, 1964) said:

Mein Kampf is a remarkably interesting book for anyone trying to understand Hitler . . .

k Sulanic Verses also remarkably interesting for anyone trying bunderstand Salman Rushdie? But Mein Kampf did not become applical best-seller until after Hitler came to power. Hitler's again tille was Four and a Half Years of Struggle Against Lies, Supplify and Cowardice. I am not sure if Rushdie sees himself a regard in many years of struggle against Muslim 'Lies, and Cowardice'. The publisher summarized the title to Man Kampf - My Struggle. Rushdie and his publishers compres-

If the Satanic Verses.

See the Mackette Bews, and Rushdie hurt the Muslims, did both

Hitler's the the Blacks as well? There is no doubt about Hitler's Net Blacks as well? There is no doubt about the state of Negrophobia in Salman

Here we need to deal with the point of convergence between Here we need to deal. Here we need to deal Europe the ultimate religion and racism. In Medieval Europe the ultimate religious religious and racism. In Medieval Europe the ultimate religious religion and racism. In Medical Preligion and symbol of the devil of cards symbol of the devil on earth was the ultimate religious distance as was the him). The ultimate raction by the black man. Islam was the ultimate religious distance away from black man. Islam was the ultimate racial distance away from godliness. Blackness was the ultimate racial distance away from

Much later Rudyard Kipling portrayed the black colonial as half devil, half child'. For a long time Muhammad (peace be upon him) was regarded as full devil. The white man later had a name of scorn for the Black man. The name was 'Nigger'. The white man in medieval times also had a scornful name for the Prophet of Islam - the name was 'Mahound'.

Rushdie claims that just as 'Blacks all chose to wear with pride the names they were given in scorn, likewise, our mountain-climb. ing, prophet-motivated solitary is to be the medieval babyfrightener the Devil's synonym: Mahound'. Rushdie adds:

'That's him. Mahound the businessman, climbing his hot mountain in the Hijaz. The mirage of a city shines below him in the sun'. (p. 93)

Rushdie also turns his torch-light on Bilal - the first Black Muslim in history. Rushdie reminds us that the Prophet (peace be upon him) had seen Bilal being punished for believing in one God. It was like Kunta Kinte being whipped to give up his African name, Toby Vs. Kunta Kinte.

Bilal was asked outside the pagan Temple of Lat to enumerate the Gods. "One" he answered in that huge musical voice. Blasphemy, punishable by death. They stretched him out in the fairground with a boulder on his chest. How many did you say? One, he repeated, one. A second boulder was added to the first. One on one. Mahound paid his owner a large price and set him free.' Bilal became the first great voice of Islam. Black Vocal Power in World History began with Seyyidna Bilal.

Rushdie seems to give Bilal credit for his uncompromising monotheism - allegedly more uncompromising than even Mahound himself. After all, according to Rushdie, Mahound temporarily accepted a Pagan Trinity (three pre-Islamic goddesses below the Supreme God.) Bilal was dismayed. He exclaimed God cannot be feel on this 'God cannot be four'. (p. 107) Mahound later reneged on this

gromise - regarding these verses as Satanic. Rushdie does opposite - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding these verses as Satanic. Rushdie does a stage - regarding the stage -More give Bilai or Islam the explicit credit of being a stage. Bilai set the grand a stage. Bilai set the grand a stage religion from so early a fourteen centuries became and the stage of Islamic multi-racialism – fourteen centuries became and the stage of the stag Properties of Islamic multi-racialism – fourteen centuries before a stage. Bilal set the grand for Islamic multi-racialism – fourteen centuries before appropriately a stage. Bilal set the grand for the properties of the properties of the grand for the properties of the grand for the properties of the grand for the grand fo recodent of Islamic multi-racialism – Tourteen centuries before to persuade his own church in Georgia to resident Carter tried to persuade his own church in Georgia to resident Rushdie cannot resist certain exists. housent Carter tried to persuade his own church in Georgia to persuade his own church in Georgia to project Carter tried to persuade his own church in Georgia to project the project of t a multi-racial. Rushuje cannot resist certain epitnets against the Black glack man, Bilal. Rushdie makes a character think of the Black

the slave Bilal, the one Mahound freed, an sum of the slave Bilal, the one Mahound freed, an enormous black monster, this one, with a voice to match his

Balin the novel is the poet and satirist. Probably Rushdie sees band in the character Baal (not to be confused with Bilal). And that does the poet Baal say to the black man Bilal? 'If Mahound's that were worth anything, do you think they'd be popular with and like you?'. (p. 104) Bilal reacts but the Persian Salman IRSTAIRS him. Salman says to the Black man 'We should be becomed that the mighty Baal has chosen to attack us,' he smiles, and Bilal relaxes, subsides. (p. 104)

Rushdie gives Bilal a re-incarnation as a Black American convert to Islam. This time Bilal is called Bilal X - like Malcolm I Bilal seems to follow the leadership of a Shi'ite Imam in abellion against a reincarnation of the Prophet's wife Ayesha his time Empress Ayesha. Bilal X has the same old vocal power of the original Bilal. Under the influence of the Imam the Black American not only wants to re-write history. He has been taught birthel against history - to regard as 'the intoxicant, the creation ad possession of the Devil, of the great Shaitan, the greatest of

The Black American's beautiful voice is mobilized against Bial X declaims to the listening night (on the radio): We will unmake history, and when it is unravelled, we will see hadise standing there, in all its glory and light'. (p. 210)

The Imam has taught the Black American that 'history is a The Institute Path, knowledge is a delusion . . . , Rushdie the lmam chose Bilal for this (propaganda) task on the Imam chose Bilal for this (propaganua) task sound of the beauty of his voice, which in its previous incarnation based in climbing the Everest of the hit parade, not once but to the very top. The voice is rich and authoritative,

a voice in the habit of being listened to; well nourished, highly a voice in the nath of American confidence, a weapon of the West trained, the voice of American confidence, a weapon of the West trained, the voice makers, whose might upholds the Expression of the West trained, the west trained to the west trained trained trained to the west trained train trained, the voice of the West turned against its makers, whose might upholds the Empress and turned against its makers, whose might upholds the Empress and turned against its litarity when Bilal X, the Black American protested at her tyranny'. When Bilal X, the Black American protested at her tyranny. When blue to the tyranny. When blue to the tyranny. When blue to the tyranny that it was unjust to such a description of his voice, and insisted that it was unjust to such a description of the imperialism, Rushdie puts the following equate him with Yankee imperialism, Rushdie puts the following words in the mouth of the Imam:

Bilal, your suffering is ours as well. But to be raised in the house of power is to learn its ways, to soak them up, through that very skin that is the cause of your oppression. The habit of power, its timbre, its posture, its way of being with others It is a disease, Bilal, infecting all who come too near it. If the powerful trample over you, you are infected by the soles of their feet'. (p. 211).

Is Rushdie making fun of African Americans generally? Or is he satirizing Afroamerican Muslims? Or is he ridiculing the significance of Malcolm X? But since many Afroamerican Muslims regard Islam as one route back towards re-Africanization, and therefore a point of return to Roots, is Salman Rushdie simply continuing his basic contempt for his own roots?

Kunta Kinte - if Alex Haley is right - was a Muslim. Alex Haley went looking for his own roots. Salman Rushdie turned his back on his own. To the question whether The Satanic Verses is racist as Mein Kampf was, the answer is definitely not. But there is an undercurrent of Negrophobia in both books. The two books are also both anti-Semitic - but directed at different sections of the Semitic peoples. While Hitler was primarily anti-Jewish, there is an undercurrent of anti-Arabism in Rushdie. Rushdie cannot believe that Muslim Pakistanis can be pro-Palestinian without prostituting themselves to Arab governments.

In his earlier book, Shame, Salman Rushdie says:

about anti-Semitism, an interesting phenomenon, under whose influence people who have never met a Jew vilify all Jews for the sake of maintaining solidarity with the Arab states which offer Pakistani workers, these days, employment and much-needed foreign exchange . . . ' (p. 72)

There is a school of thought on the Cornell campus which says

Matthe case for banning The Satanic Verses is implicitly a case that if the case that if the case that if the case that if the case for banning the Our an also. It is like telling Israelis that if the case that it is like telling Israelis. but the case for banning The Satanic Verses is implicitly a case is that if they large the Qur'an also. It is like telling Israelis that if they have the Rible and the Ri Manuacity the Qur'an also. It is like telling Israelis that if they will be and the Bible and the Bible and the might as well ban the Bible and the well be an and the literature — when Kampf and The Satanic Verses are hate literature— and and the Torah are not. from around and the Torah are not.

Wr. Rushdie should have known that no great culture can be of Rushing Should Have known that he great culture can be great with the best approach towards reform is a granted by anusing it. The best approach towards return is a grantering of values within the existing paradigm. In order to gramming or values within the existing paradigm. In order to ad Americans to 1010 for equal rights for worlding fathers – from Ristington to Jefferson - were just male chauvinist pigs (even (they were). It is better to tell Americans that equal rights for notes is the logical conclusion of the wisdom and heritage of

the founding fathers ('All men are created equal'). Mr Rushdie says that his novel is not about Islam but about migration. But Islam is partly about migration and asylum. The Midm calendar does not begin with the birth of Muhammad. It does not begin with the death of Muhammad. It does not begin with the first revelation of the Qur'an - the day he became a hophet. The Islamic calendar begins with the day Muhammad migrated from Makkah to Madinah. The principle of Asylum is whated in the concept of the Hijra. Is Islam against writers? Roshdie makes his prophet Mahound say that there is no difference between writers and whores. It is true that some writers mositute themselves. Rushdie himself has been accused of that, a he enriches himself at the expense of the dignity of others. Gold Rushdie have written a novel more respectful of Islam still critical of that heritage? Of course he could. But it wold have amused Westerners less. Rushdie himself says in

every story one chooses to tell is a kind of censorship, prevents the telling of other tales'. (p. 72)

Yet Rushdie makes fun of the Hijra. He makes his poet Baal A valedictory ode after Mahound's departure from

What kind of idea does Submission (Islam) seem today? One

Of course Rushdie did not know that within a few months of would go into kin of Of course Rushale did not know that the publishing those lines, Rushdie himself would go into hiding publishing verse of apology from his hiding place. publishing those lines, reasonate minutes would go into hidi and issue a Satanic verse of apology from his hiding place.

Source: Impact International, 19/7, 28th April-11th May 1989, pp. 10-15.

# Secularism at Bay

# by Yaqub Zaki

To a fanfare of trumpets the British daily The Guardian announced that today (March 2) the national press carries a statement signed by about 1,000 writers in support of Salman Rushdie and 'freedom and speech.' The 'national press' here appears to be a synonym for The Guardian, for the statement appeared nowhere else. The Guardian in its self-appointed role of advocate for the defence (of Rushdie), for several days ran articles by Peter Jenkins containing jibes against religion in

At first sight, the formidable array of names appears impressive, but even a momentary perusal reveals that the 1,000 listed are practically without exception lightweight figures. One's amazement grows as one's eye traces each column; the 'writers' turn out to be journalists and MPs, like Roy Hattersley, Dr. David Owen, Denis Healey, John Silkins and, inevitably, Roy Jenkins. The presence in the list of the father of the permissive society should raise few eyebrows, but the 'writers' also turn out to be journalists like Catherine Whitehorn or Polly Toynbee, who wrote a hostile article. a hostile article on Malika Salihbegovic, one of the Sarajevo Twelve, when she sought political asylum in Britain.

Many too are showbiz personalities who probably never wrote line in their times they host a line in their lives but are household names because they host chat shows on talking. chat shows on television, like Denis Norden or Frank Muir. Where they are famous the they are famous they also happen to be Jewish, like Arthur Miller,

probably better known as the husband of Marilyn Monroe than

Bushar of The Crucible, Eugene Ionesco Acc Discounting The Crucible (Control of the Crucible) and the Control of the Crucible (Control of the Control of the photobly better known as the husband of invarilyn Monroe than Eugene Ionesco, Asa Briggs, the sauthor of The Crucible, Eugene Ionesco, Asa Briggs, the sauthor of Sussex University, and the second supplies the sauthor of Sussex University. a suther of the Crucione, Eugene Tonesco, Asa Briggs, the needs of the Assault of the economist John and the econo nechancellor or sussex University, and the economist John Cothers Galbraith, the darling of the establishment. Others Geneth Galbraith, the dailing of the establishment. Others alongside Rushdie's are Richard and the LIN .... now to have their maines alongside Rushdie's are Richard the academic who attacked the UN when it passed a hygar, the academic with attracked the OIN when it passed a polition to the effect that zionism was a form of racism and, Months of the cheer that From Way a Torni of Facism and, who distinguished himself in The Times 20 years ago by an article in which he stated that in The Times 20 years ago by an article in which he stated that me will be born of a man,

uhich is why Muslim males wear a shalwar. Kaherine Cookson whose paperback novels about workingday life crowd the pop shelves of every bookshop is here as is Alm Sillitoe, a Jewish novelist of similar themes, but writers of despire have obviously declined to compromise their reputation h upholding Rushdie's turgid prose as literature. Practically the well-known writers to figure in the list are Alberto Moravia (Japan). Japan (Japan). Japan figures in the form of one other writer, Ishiguro, who having lived abritain all his life is not recognized in Japan as Japanese, while

Perhaps it is hardly necessary to add that the list reads like the Meall of a synagogue: practically the entire zionist establishment sthere, including French minister Regis Debray and Elie Weisel, whose writings on the holocaust (the term is his own invention) saued him the Nobel Prize, besides Jewish playwrights like Amold Wesker and Harold Pinter, and even the latter's mistressand wife, Lady Antonia Fraser. (When Pinter left his wife and Briefin with Antonia, Mrs. Pinter was interviewed by the press of said: I don't even know what he'll do for clothes: he has left arything here. But he's ok for shoes. Antonia has big feet, you

Among names like Mordechai Richter, Jill Hyem and Allen There is not a cincle Translated Market in a little Muslim names may seem the later of the beatnick poet), Muslim names may seem the later of the beatnick poet), Muslim names may seem the later of the beatnick poet of the beatnic Muslim names do figure: all the Pakistani Communists are ste as is the large Egyptian secularist establishment that State is the large Egyptian secularist establishment under president Anwar Sadat, together with colourful ac stated In Dar al-Hilal Amina Said Legi scular journalist who worked in Dar al-Hilal, Amina Said,

a militant feminist. Equally militant, there figures here too Nawal a militant feminist. Equation a book on the sexology of women as-Sadawi, who authored a book on the sexology of women as-Sadawi, was to attract men, but here too is Dahim as-Sadawi, who authors are all of the sadawi, who authors men, but here too is Dabiyya Khanis Nawal is too ugly to attract men, but here too is Dabiyya Khanis Nawal is too ugiy to the United Arab Emirates, notorious in the Middle East for of the United Arab Emirates, notorious in the Middle East for of the United Arab Salary of the United Arab Salary of the United Arab Salary of the Indiana Salary of the United Arab Sal her numerous little with sexual implications, and we self-indulgent prose poetry replete with sexual implications,

On the male side, there is Anis Mansur, married to a Copt. one of the pillars of the secular establishment under Sadat, and who accompanied the Egyptian leader on his famous flight to Jerusalem. Praised by the Israeli literary establishment, most of his work consists of plagiarisms from the writing of Louis Awad the Coptic writer. Among expatriates there is Fuad Ajami, a mercenary who works for the American political establishment Said Aburish, another enemy of the Islamic movement, is near the top of the list. None of these Arab writers seems to feel any embarrassment at being juxtaposed with Israeli writers like Yeheida Amichal. All are without exception journalists; there is not a single literary figure among them.

Most of the Pakistanis like Mazhar Tirmidhi and Amin Mughal are totally unknown, even to Pakistanis. The sole exception is Hanif Kureishi, author of the pornographic film Sammy and Rosie Get Laid and the no less charming My Beautiful Launderette (about homosexual life). The sole Bangladeshi to appear on the list, Safir Ahmad, has to his credit a 30-page booklet on astronomy. However, the entire Iranian court in exile is here, complete even down to Amir Taheri (of The Times fame).

Names of writers would seem to be a very flexible category, since publishers figure on the list. The entire Calder family (all Jewish) is here as is Collins and Co, who somehow managed to figure twice. Collins are well-known for their Israeli business connections, while Liz Calder is a former mistress of Salman Rushdie. The reviewers are, of course, out in force.

Since three-quarters of the names have never been heard of this prompts the question: who are these people and what induced them to size 2. them to sign? Perhaps the inclusion of the Rationalist Press supplies a clue. This publisher, which publishes exclusively works on atheir is a large of the Rational Works. on atheism, is a bulwark of the secular establishment. Rushdie has become even bulwark of the secular establishment. has become, overnight, a hero of the secularists. Strength is lend to this view not a lend to the secularists. to this view not only by the inclusion of an anti-Catholic novelist like Edna O'Prior like Edna O'Brien, or of the numerous Jewish atheists and the

Mortists who crowd these columns, but by reference to the tone with the burning almost daily in the press with the inhearticles appearing almost daily in the press.

Martists who crowd these columns, but by reference to the tone with their barely in the press, with their barely almost daily in the press, with their barely beliefs of any kind Obviously the secularists must be aghast at the progress of Islam

Obviously the secularists must be aghast at the Islamic result. of the articles appearing armost usury in the press, with a solitor of the articles appearing armost usury in the press, with a solitor of the articles appearing armost usury in the press, with a solitor of the articles are a solitor of the artic Obviously the secularists must be against at the progress of Islam

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Obviously the secularists must be against the Islamic revolution in orr these last 15 years, specially since the Islamic revolution in the fact that secularism is on the defensive in the East has land the secularists in the west a siege mentality. The fact that secularism is on the defensive in the East has a siege mentality. Never before the secularists in the west a siege mentality. greathe secularists in the west a siege mentanty. Never Defore this secularist publications evinced quite this note of near panic. intescularist publications evinced quite this note of near panic.

Ill about 10 years ago these people had inhabited a world of about It years ago these people had impatted a world of distribution; that progress' (dialectically conceived) would eventually put of flight all forms of 'superstition,' religion in the East would partorlight an forms of superstruon, rengion in the East would be said the fruits of the (European) Enlightenment and spread through (western) education. Muslims were just a bunch of superstitious bigots, but even they would see the light. Atone stroke, Imam Khomeini has turned the tables on them,

and in the easiest and most effective manner, by simply stating that the penalty for apostasy is in Islamic law and holding up to al Muslims worldwide the vision of a State untainted by such

collutions as Salman Rushdie.

Source: M.A. Anees, The Kiss of Judas, pp. 142-5.

# Anatomy of the Rushdie Affair: Blasphemy Vs. Moral Choices

# by Ekramul Haque

Despite Muslim furor over "The Satanic Verses," the book Rems to be selling briskly in the United States. It is on the New York Times best seller list for the last several weeks. Some have aged that a vulgar and malicious book such as this one could to have broken even, least made a big profit, had it not been in the publicity. From any angle, it was a catch-22. If Muslims Adapt protest, the book would have sold less, but the distortions Rubble and Viking David Lavy Rabdie and Viking-Penguin must have prayed for, it would have Segme a mega hit. The collective wisdom of Muslims opted for

"The Satanic Verses" is one of the most sacrilegious books ever "The Satanic Verses 1800. And, perhaps, it is the only book written about any religion with a pornographic approach book a religion with a pornographic approach." written about any religion with a pornographic approach. Muslim written about a religion with a pornographic approach. Muslim was in the only justified, it was in written about a Tengion and proach. Muslin outrage against Mr. Rushdie is not only justified, it was inevitable

# Conspiring to Defame

Besides the indecency factor, there is a conspiracy aspect of the book that is hard to overlook. And Mr. Rushdie, who played a greedy pawn in the West's dirty campaign against Islam, knew from the very beginning why and for whom he was writing his latest book, which is insolvent on both facts and artistic values, The Penguin (UK) is said to have paid Mr. Rushdie \$850,000 (another report puts the figure in pounds) as advance money perhaps considering the risk the one-time Muslim would be facine in the days ahead. This is perhaps more money than Mr. Rushdie had been advanced for all of his earlier books combined. It is learnt that the publishers had two other "Muslim writers" lined up for similar onslaughts on Islam. Soon after the book became a "prime-time news" in the United States and other Western countries, Haneef Oureishi, another UK-based "Muslim writer," defended Mr. Rushdie. I have read Mr. Qureishi, and I know that his writings smack of the same opportunism that Mr. Rushdie has made the mainstay of his literary career.

### **Book at Any Price**

Controversy comes easy for Mr. Rushdie, and of his own volition. His so-called fictions have always relied on some distorted facts about his childhood society and religion, to provide a greater kick to the Western readers. After all, Britain, whose nationality laws discriminate against its foreign-born citizens, would not have welcomed him for anything less than the cultural treason. Mr. Rushdie's and the cultural treason. Rushdie's penchant for Third World-bashing got him in trouble when the late Indian Prime Minister Indian Gandhi sued him in a British court for the same with the a British court for his remarks in "Midnight's Children" that she was responsible of the marks in "Midnight's Children" that she was responsible of the marks in "Midnight's Children" that she was responsible for her husband's death through negligence. Mr. Rushdie, who had Rushdie, who had no facts to back him up, pleaded guilty and both he and his a both he and his publisher apologized to Mrs. Gandhi. But this time it was Muslimer apologized to Mrs. time it was Muslims, a safe target for ridicule, or at least that's what Mr. Rushdian what Mr. Rushdie and his publishers must have thought.

The Muslim Argument

Deem's Enemy is \*\*\*\*\*\*\*\* Verses'' has also exposed the "The episode over "The Satanic Verses' has defendere in the satanic verses' has also exposed the satanic The episode over "The Satanic Verses" has also exposed the in the large over "The Satanic Verses" has also exposed the the large over the Satanic Verses has also exposed the large over t Mr. Rushdie and his defenders in the British alliance between Mr. Rushdie has compared the British Government. Mr. Rushdie has compared the hinting of the British indirectly hi British Britis with Hitler's Third Reich, indirectly hinting at the inspect with Hitler's Third Reich, indire British not only not treats its citizens equally, it also discriminates unwritten constitution

British not only not treats its citizens equally, it also discriminates unwritten constitution

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British not only not treats its citizens equally, it also discriminates

British not only not treats its citizens equally, it also discriminates against other religions. The country's unwritten constitution. Their against blasphemy. Their protects only the Queen's religion against blasphemy. polects only the Queen's religion against Diaspnemy. British Mr. Rushdie and the British and disdain notwithstanding ivit. Rushide and the Diffish author's right to blaspheme Islam.

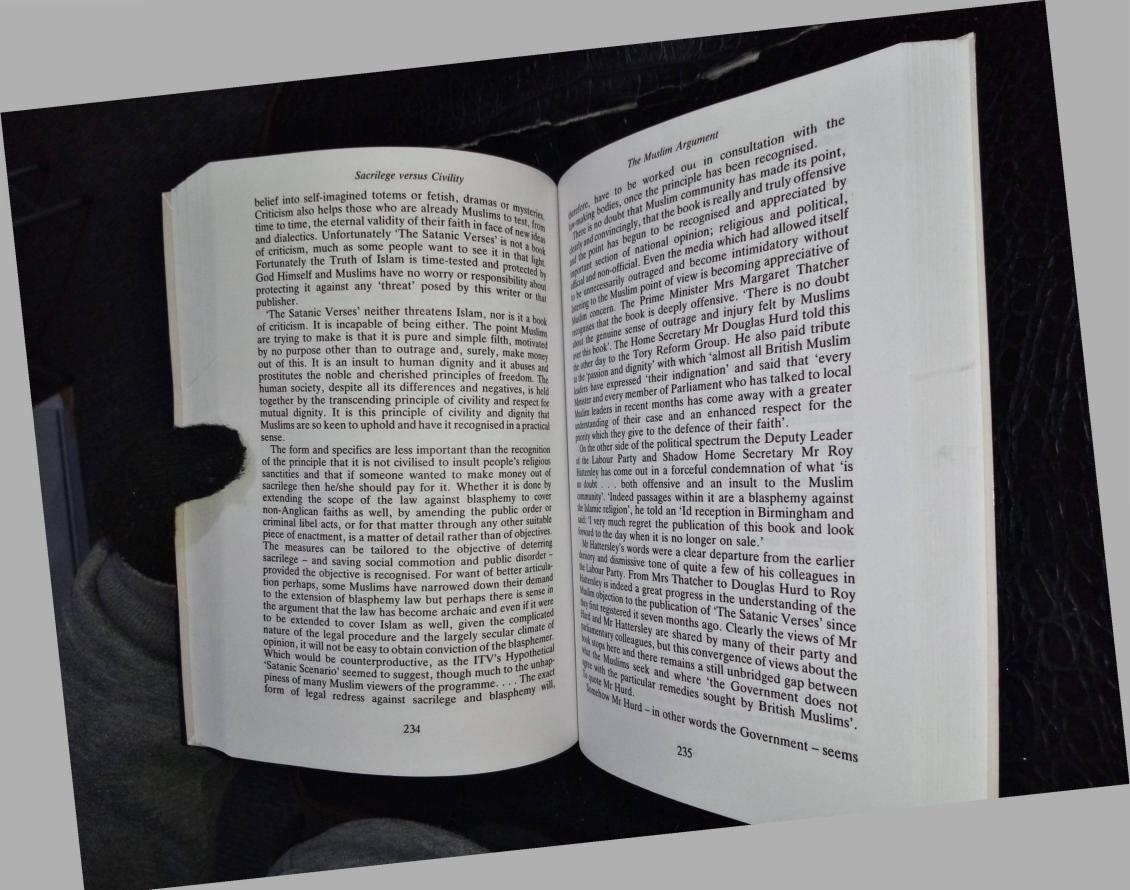
Source: The Message, June 1989, pp. 7-8.

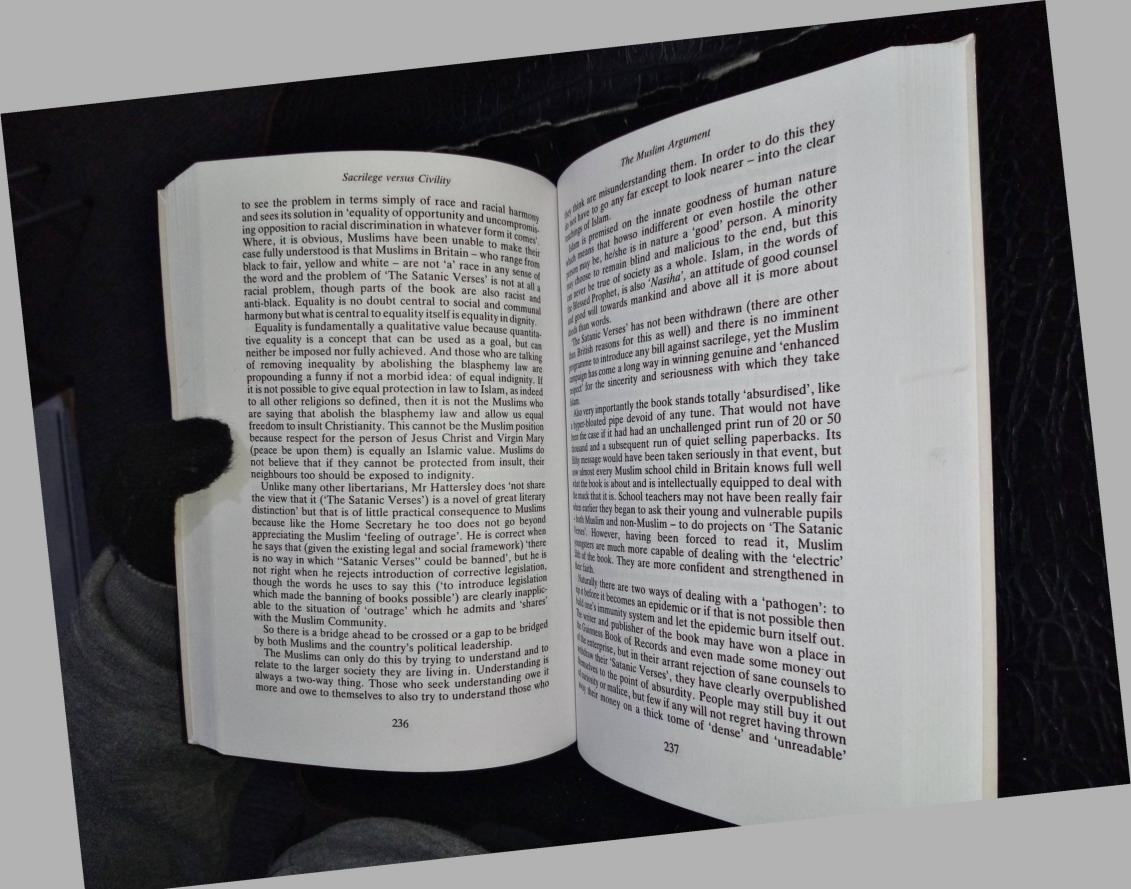
The Long March Against Sacrilege

by M.H. Faruqi

. Time is the best healer and human memory being short, most personal wounds heal with the passage of time, but obviously this has not been the case with regard to 'The Satanic Verses'. The book, said to be a piece of prized fiction, was published last September, and seven months after its publication British Muslims were as determined as ever to get the book withdrawn and to obtain a redress in law against such mischief. On 27th May more han 50,000 Muslims from all over Britain converged in London, n the Parliament Square, to demonstrate their unhappiness and beir outrage at the continued publication of this rag book of filth, molanity, racism and sacrilege. The clear message of the march wasthat the problem cannot be wished away. The reason is simple:

Muslims in Britain are not up against the book, because they ate intolerant of criticism or they feel that it threatens the validity d slam, Islam has been criticised from the very beginning of its Tardation and there shall always be people who will criticise it bon various angles and with various motives. That is how the liminal intellect is meant to work. That is how people come to light if they want to by subjecting it to debate and criticism. lyam is a faith of reasoned and rational conviction and not a





'novel' they understood little of it except that it was regarded as 'novel' they understeed Muslims. The Muslim demand for the vulgar and offensive by Muslims. The Muslim demand for the withdrawal and pulping of the book is a demand of civility and decency, a demand of principle, though the publishers can still decency, a demand of principle, and again a publishers can still decency. go on absurdising themselves over and again – until they come go on absurdising themselves to realise that it is not respectable to publish insult and go on publishing it. As Impact said earlier insult only diminishes the insulter. Muslims have not been diminished. . . .

Source: Impact International, 19/11, 9th-22nd June 1989, pp. 10-12

# Loss and Gain in the British Muslim Campaign So far . . . An Assessment

For the first time, Muslims throughout Britain have come together on a common cause, to protect what they hold to be most dear and precious to them and indeed to humanity. Now, almost one year on, it is useful and necessary for us to review the campaign against "The Satanic Verses" and the forces that have banded together to defend and promote this grossly offensive, sacrilegious and malicious book.

To many it would seem that the Muslims have been quite unsuccessful in the campaign so far. All requests, petitions, demonstrations against the publishers have left them unmoved. Viking Penguin remain intransigent. On the legal front, apart from a brief judgement allowing an appeal, it does not look as if there will be any extension of the Blasphemy Law which many Muslims have been calling for. The government is also unmoved and prefers to champion freedom of speech under the existing law, a law that at present gives no protection against abuse and insult, or incitement to religious hatred, and which allows all sorts of obscenities in the name of freedom of artistic expression. There has also been a lot of negative effect on the Muslim community which some individuals in their pronouncements and in their behaviour at demonstrations, the placards they carry and the slogans that the slogans the slogans that the slogans the slogans that the slogans the slo slogans they shout – acting in a manner which is totally unIslamic and destructive of the very aims for which we are campaigning for truth and defor truth and decency and civilized values, and doing great harm to the image of the No. to the image of the Muslim community. And there does not seem to be any decire to be any desire or capability on the part of the community to educate or control the educate or control these elements.

A few voices have been heard asking: Why not call off the which could be transfer wasting our precious time which could be transfer to the which which could be transfer to the which coul A few voices have been neard asking: Why not call off the which could better thing? We are wasting our precious time which could be the wasting of the wasting our precious time which could be the wasting our precious time which wasting time which could be the wasting our precious time which wasting time Although We are wasting our precious time which could better the wasting our precious time which could better wasting our precious time which could better the wasting our precious time which could be are not properly are wasting our precious time which could better wasting are not properly are not properly and are being constantly bruised and in the wasting anti-Islamic forces in this country and in the wasting articles. Regretation of the state of the partial anti-Islamic forces in this country and in the west as a communication and with maintain a powerful political and communication and substantial and communication and substantial and nail to protect their communication. and communication and who maintain a powerful political and communication who maintain a powerful political and communication and who maintain a powerful political and nail to protect their perceived analysis and intellectual space.

narross and intellectual space.

While some of this is true, it is important to recognize that the limit some of this is true, it is a relatively recognized. While some of this is true, it is important to recognize that the Modifin Community in Britain is a relatively young community. It John community III Difficulty of a relatively young community. It is not yet a united community. It is not yet a united community. is an inexperienced community. It still has a lot to learn. (ins an inexperienced communities it has as yet no effective clout and seals of power, in the media or in economic circles.

The campaign has exposed the community but at the same time this given it strength and shown it ways of working and merading. The campaign undoubtedly has achieved a lot that is

For the first time, as we stated at the outset, Muslims in many parts of the country have come together on a common cause, to motest what they hold to be most dear and precious to them and ated to humanity. A few years ago the threat to deny Muslims the right to prepare animals for food the Islamic way provided no platform to bring the community together. For the first time Muslims from many parts of the country from Bristol in the suthwest to Glasgow in the north and beyond have come to how one another, have been travelling up and down the country a their own expense and on their own time and have made sagnitus sacrifices to protect what is dearest to them, their love God and His noble Prophet, peace be upon him. People whose light was localised or limited to members of their own particular the thought have now got to know, meet and appreciate They are now able to see their local work as important a tiel and in the wider national context. It has brought about beginnings of closer association and understanding, though

Though the spontaneous initiative that led to the formation of LIK Action Committee on Islamic Affairs (UKACIAF), the Ation on this and strong on the sand strong on the adding on this and on many other issues. The UK Action

Committee on Islamic Affairs is concerned to consolidate this

Most of the major organisations and mosques are represented. on the UKACIAF and the door is always wide open for others on the UKACIAI and on the UKACIAI and on the UKACIAI and on the upholding the values of Islam and to join in and work with others upholding the values of Islam and to join in and work with community at large. There are also now the interests of the communities in the Southwest, the Man and regional action communities in the Southwest, the Midlands, the North and in Scotland and these provide the impetus for im-North and in Section at the grassroots level

Ordinary Muslims have taken up this issue. The campaign has politicised the Muslim community. Ordinary Muslims now realise that they have a role and importance in their own right in this society. In many cases they hold the balance of power in local and national elections and have a decisive role to play in this democratic society. Politicians and political parties can no longer afford to ignore the feelings and views of Muslims. The message has gone abroad in the land that MPs and others who do not show an understanding and support of just Muslim positions cannot expect to get their support in national and local elections.

Muslims as a result of this campaign are beginning to learn more about the political processes of the country. Channels of communication have been opened with MPs, government ministers, political parties. The message now is that Muslims have both responsibilities and rights in a democratic society, and will work not only to carry out their duties but to secure their rights and

Muslims are also beginning to learn about the legal processes of this country. There is much that they are not happy with in the state of the existing law, its processes and those who dispense it but it is a dynamic situation and open to change to reflect the legitimate rights and concerns of Muslims. This is an area which we will continue to explore.

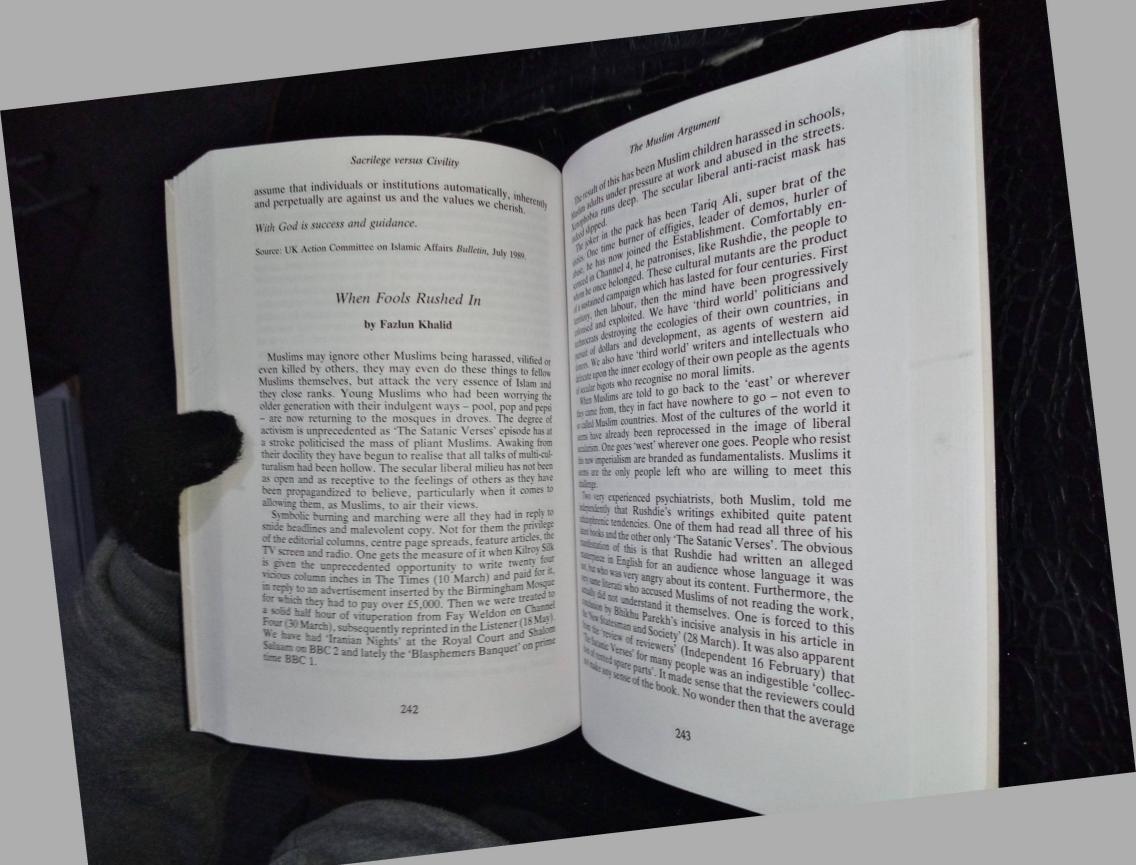
People are beginning to be more conscious of the media and its power. In many, if not the majority of cases, they have come out bruised in the encounters and exposure. They realise that they are often dealing with a sophisticated, but often crude and unscrupillors at the sophisticated and unscrupillors. unscrupulous media. There is the realisation that a new range of skills and outlest. skills and outlook has got be to developed and cultivated. People have begun to have begun to see the importance of the local and national press, radio and talonic. radio and television. They are now beginning to read and watch

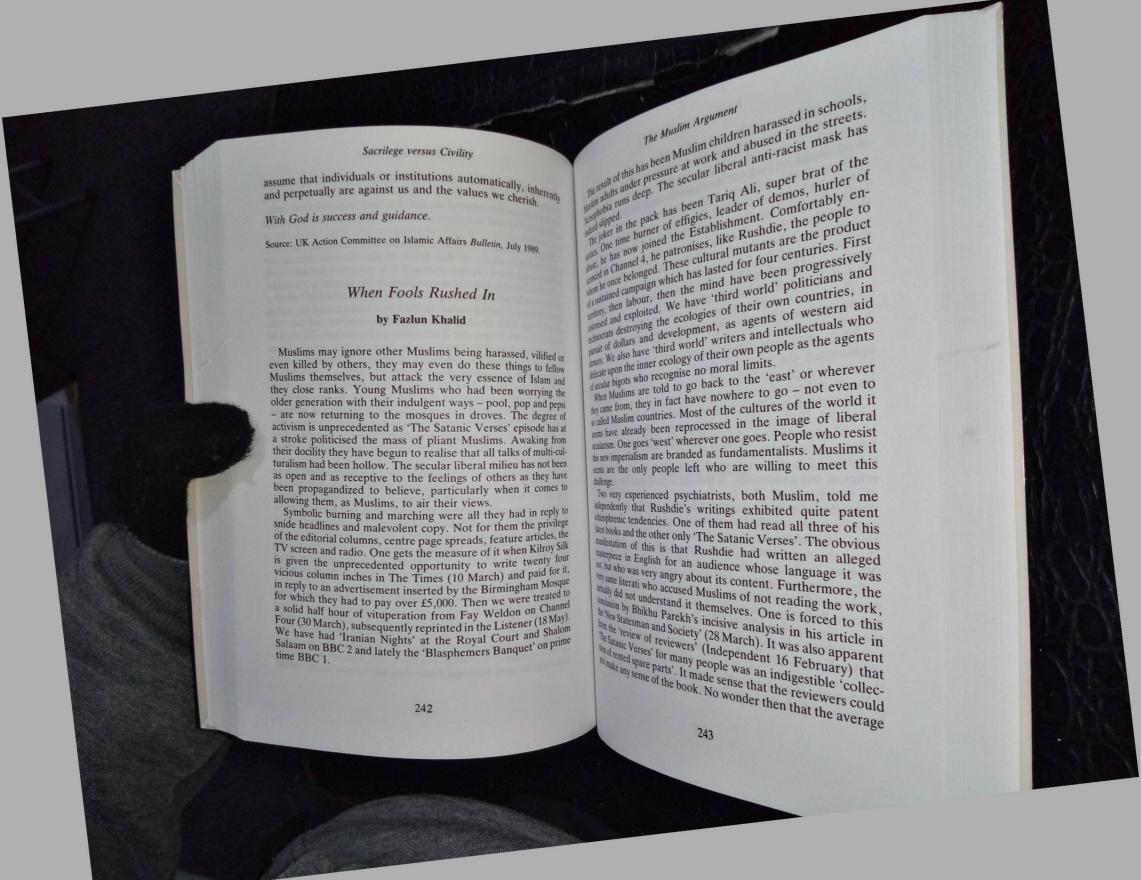
of the pace and th description of the pace and segun to set some of the pace and it is a battle for hearts and minds; it is a battle for hearts and minds are hearts are hearts and minds are hearts and minds are hearts and minds are hearts are hearts and minds are hearts and minds are hearts are hearts are hearts are hearts are hearts are hearts and hearts are hearts are heart Appropries the agenda. This is a battle for hearts and minds; it is a battle for hearts and minds; it is a battle for hearts and minds; it is a battle for december of the proposed for hearts and minds; it is a battle for december of the proposed for hearts and minds; it is a battle for december of the proposed for hearts and minds; it is a battle for december of the proposed for hearts and minds; it is a battle for december of the proposed for hearts and minds; it is a battle for december of the proposed for hearts and minds; it is a battle for hearts and hearts

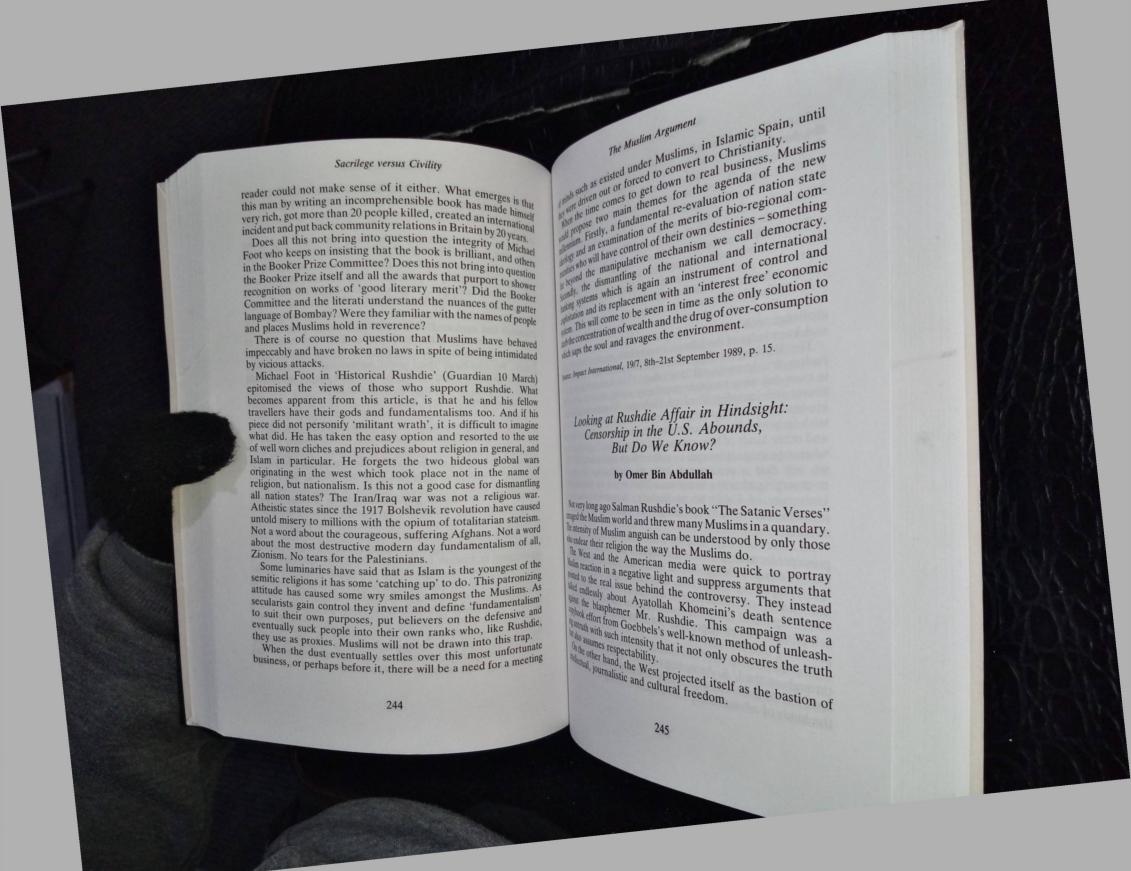
Menumeration for hurling insults, for issuing provocative calls, and self aggrandizement. It is a battle for decency abandure. also been concerned to cam-The UK Action Committee has also been concerned to cample of the Ummah and at an pursued this matter viscous at the level of the Ummah and at an pursued this matter viscous at the level. It has pursued this matter viscous at the property of the Ummah and at an action viscous at the level of the Ummah and at an action viscous at the unit viscous at the unit viscous at the level of the Ummah action viscous at the unit viscous at the un or the Umman and at an including for this cause at the level of the Umman and at an including level. It has pursued this matter vigorously with including level. It has pursued this matter vigorously with the Organization penational level. It has pursued this matter vigorously with a pursued this matter vigorously with the Organisation of the appropriate providing them with information and the providing them with the providing the providing them with the providing advidual Muslim governments and with the Organisation of the Organisation of the Muslim Conference providing them with information and lobbying Muslim Conference providing them with information and lobbying Muslim Republic and It has been instrumental. bum Conference providing them with information and loopying but to take a united stand. It has been instrumental in getting beinto take a united station. It has occur instrumental in getting upped the OIC Declaration Against Blasphemy and has conapped the UIC Declaration Against Diasphenry and Has conours much that still remains to be done in this regard. There by been a tendency on the part of many, to discount or even DUE SCOTI ON the efforts made by the UK Action Committee to particular the efforts that of the old level and to make representations Muslim ambassadors on the grounds that the governments MORNING amountained the interests of the Muslims at heart, to mit mildly. These governments however do have a major role b play and the opportunity should be given to them to show dictive concern for protecting Muslim honour and Islamic

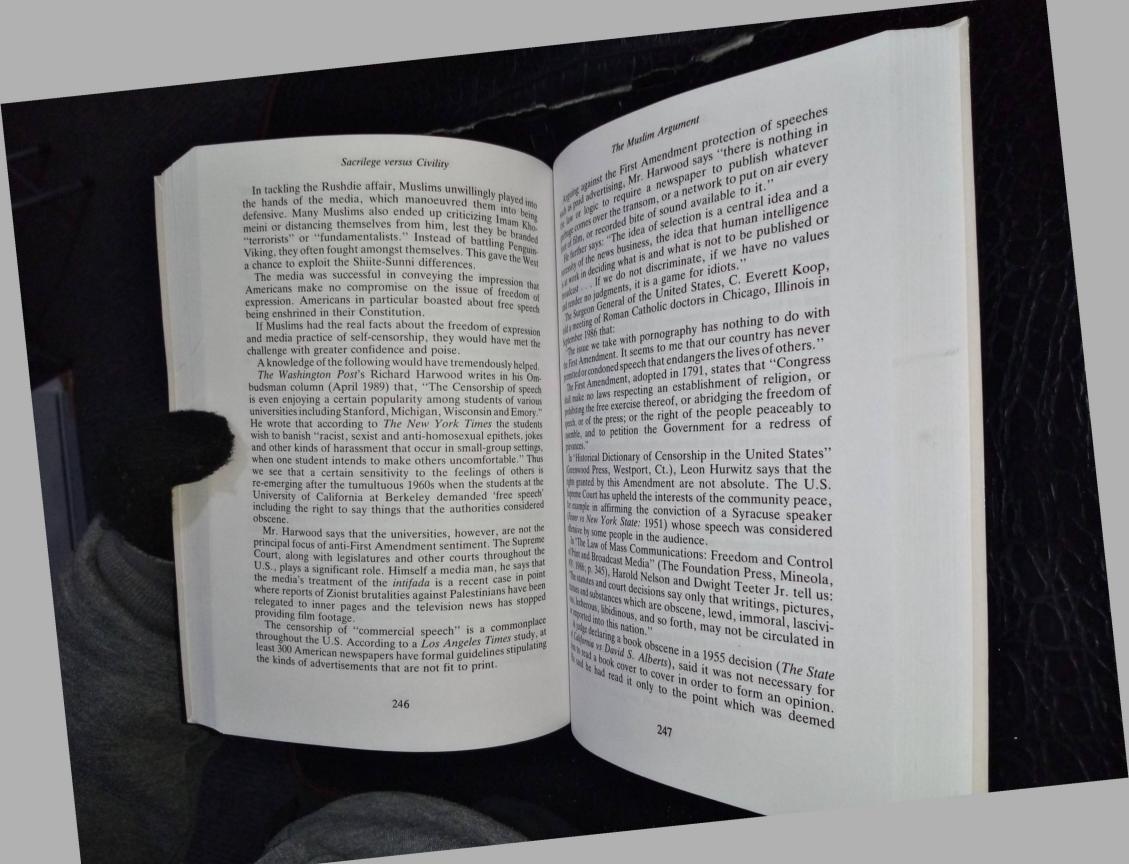
The campaign against this deeply offensive book, its publishers adall those who support it and similar publications and material, चौ go on. We call upon all - Muslims and non-Muslims alike b nork for the upholding of civilized values and the creation of 1800ety where anti-religious and immoral forces are not given be freedom to wreak havoc. In this respect, it is heartening to We the support for the Muslim position from some MPs, leading tembers of the Church, the Jewish and other religious combandes, from literary and professional circles, and from many

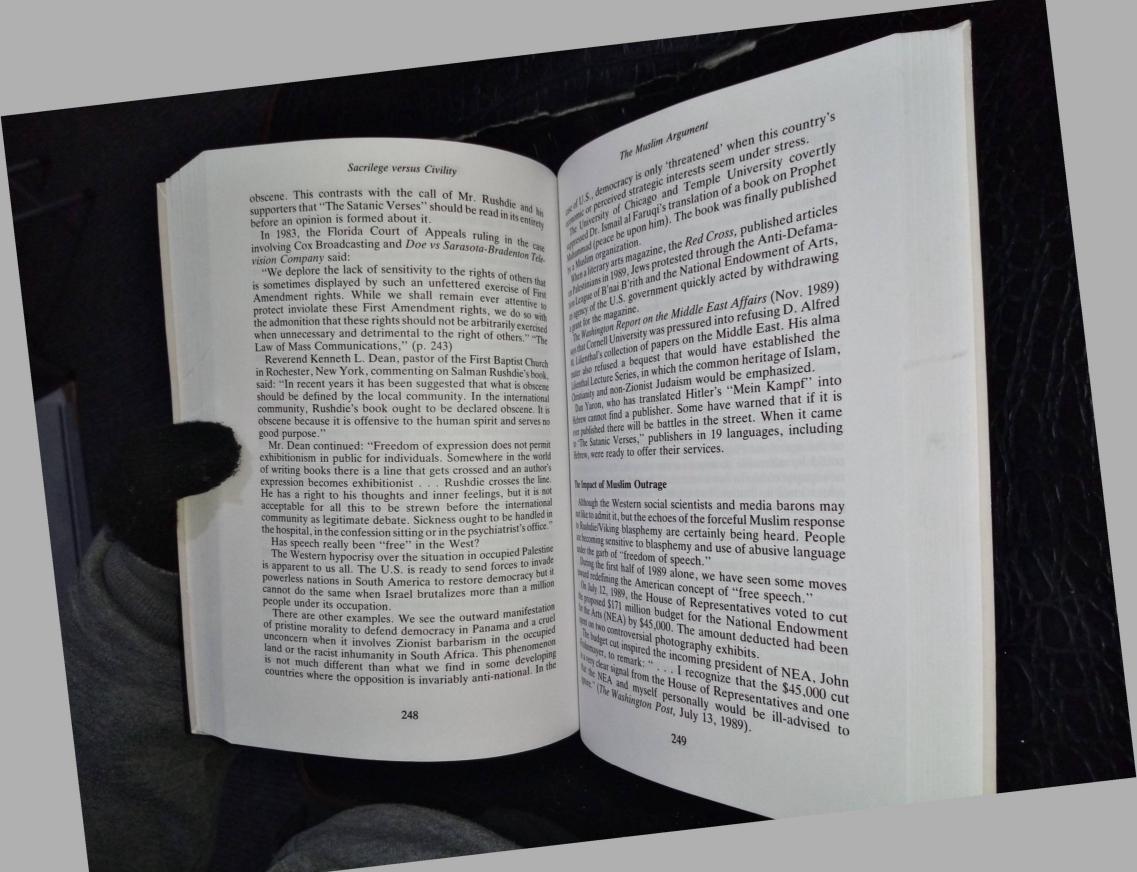
We would like to emphasize that the UKACIAF has not used a language of abuse and threats in its campaign and will not Sport or condone any abusive or illegal actions: We have sought achieve our ends through argument and persuasion, and sing a veniable with the Rushdie affair has pitted s in a verifable war with virulently anti-Islamic and indeed a ventable war with virulently anti-islamic and immoral forces but we do not at the outset



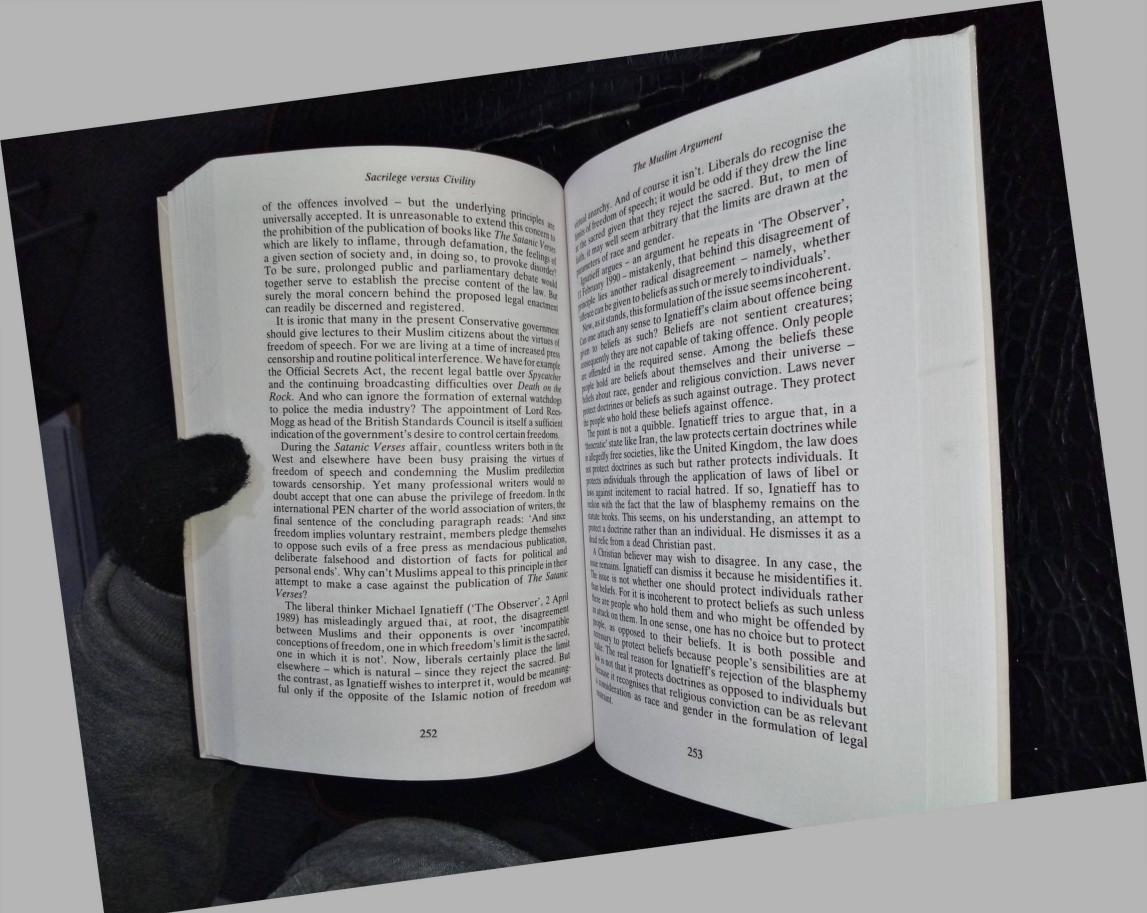


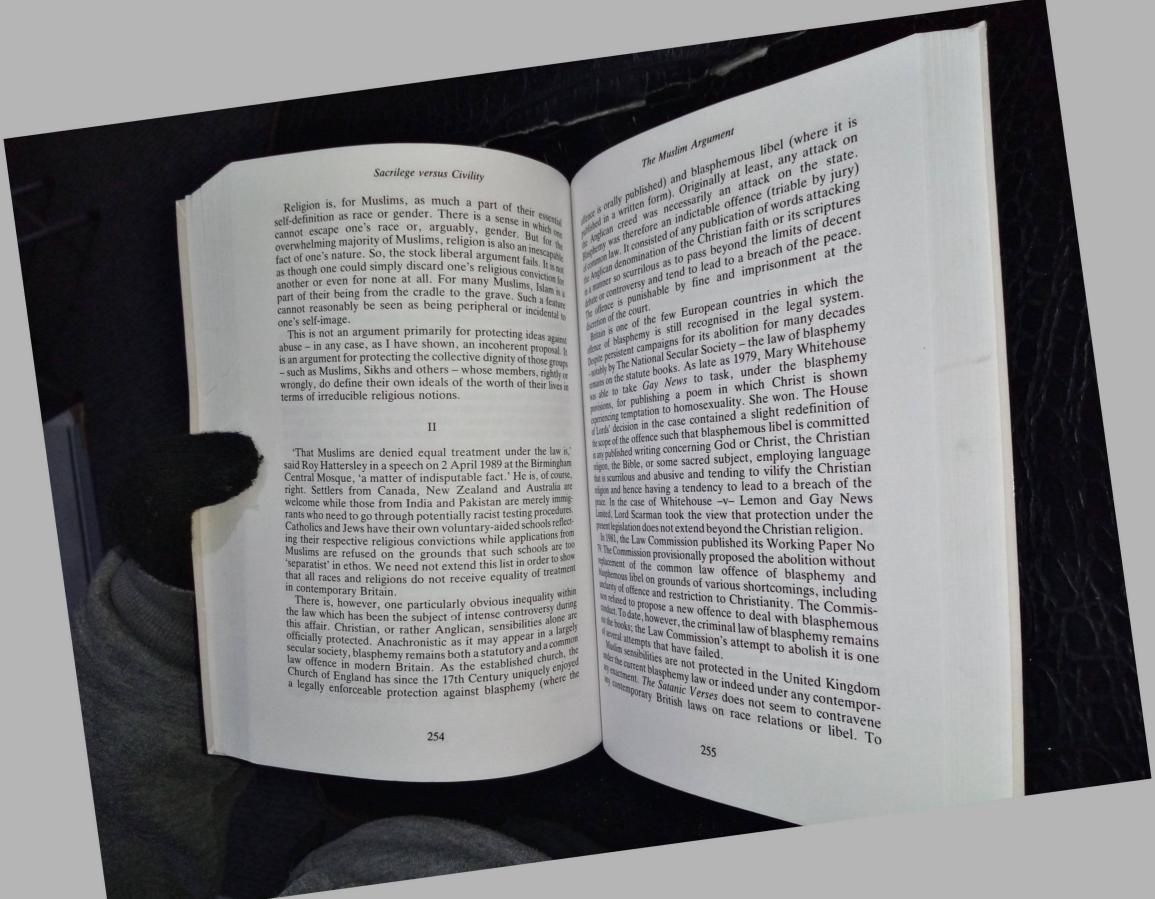






The Muslim Argument Holy Freedom and the 'Liberals' Sacrilege versus Civility by Shabbir Akhtar The controversial exhibits included an Andres Serrano photo. The controversial end of a Christ-like figure in a container of urine, and the Roben graph of a Christ-like figure in a container of urine, and the Roben graph of a Christ-fixe fig...
Maplethorpe show, which included a series of homoerotic and Maplethorpe show, which included a series of homoerotic and Law does not change the heart Maplethorpe snow, the Corcoran Gallery of Arts in sadomasochistic pictures. The Corcoran Gallery of Arts in bal it does restrain the heartless. washington, D.C. refused to hang these pictures and cancelled Birdy great tragedy teaches a truism; and The Satanic Verses the show. There were protests against NEA, but they soon died the show. But great tragety teaches a trutoin, and the Saturne verses to but it it is no exception. 'Law does not change the heart – but it down. And in this case, the custodians of the First Amendment for restrain the heartless'. Martin Luther King's maxim may were quick to react to Mr. Serrano's blasphemy. its restrain the nearness avarun Lutter King's maxim may greet in introduce our theme. The freedom to express The U.S. Senate, on March 16, 1989, passed a bill 97-0 than would make it a crime to knowingly display the American flag grigge to introduce our theme. The freedom to express matters has to be restrained in on the floor or the ground. This was a follow-up on the furore monor or pointed and longer of the later of caused in Chicago where some people stepped on the American perheven in liberal democracies; and there ought to be. For it flag. Now that Supreme Court has de-sanctified the flag, everyone stangerous to allow motives of profit and sensationalism alone from President Bush downwards is trying to re-sanctify it. On April 4, 1989 Pepsi Cola announced that it had dropped its u determine the boundaries of public taste. We need the firm TV commercial featuring Madonna, following boycott threats nic of the law to ensure that the interests of weaker individuals from church members who had objected to one of her songs, even and groups are not substantially harmed by the irresponsible though the company had no connection with this production. The Washington Post, (April 13, 1989) reported that the makes or actions of the more powerful individuals and groups superintendent of U.S. Naval Academy ordered the destruction athe same society. Accordingly, there are many legislative of 5,000 copies of a satirical student magazine designed as a parody more for curtailing freedom of speech. For example, the of the notorious Playboy magazine. It was argued that the satire could be offensive to some on the campus. The next day, the has Council and the laws of libel protect individuals' reputations newspaper carried a news-item that Liberty University, a Christian hm the extravagant claims of journalists and writers. Any educational institution, had expelled two of its students for airing initial system that allows Jeffrey Archer and Elton John - and a program on the campus radio satirizing the chancellor. and Pamella Times' and Pamella The list goes on. On the basis of the forgoing examples it is birds fame - to seek redress for libel cannot boast absolute doubtful how any informed and unbiased American would support "The Satanic Verses." In the United Kingdom we have laws restricting by common The freedom is never absolute; it should not be. The First many excesses in the freedom of expression. No-one Amendment also puts some restrictions in the exercise of the hold deny the value of freedom of expression; and one of the freedom of speech. Muslims in the West and the United States The second we must recognise in a multi-cultural society is the have to know the facts and make their protests in a manner that being routinely outraged. But the question here is convinces the authorities that "The Satanic Verses" has been and the limits of this outrage. According to English law, what supported not because of its merits but because it is inimical to and prohibited is permitted; but many things are explicitly blashear, obscenity, sedition, treason, incitement olaspnemy, obscemty, secution, treason, included hated, breaches of national security, subversion, con-Source: The Message International, January 1990, pp. 9-10. segules count and of Parliament, and libel. To be sure, there Supples, sometimes intractable, about the precise definition 250







as race and gender in any proper interpretation of their self-iden. as race and gender in any proper interpretation of their self-identity. Unsurprisingly, the demands of Muslim communities cannot be subsumed under the geographical category of Accordance. tity. Unsurprisingly, the demands of integral communities cannot always be subsumed under the geographical category of Asians often see themselves as religious groups. always be subsumed under the geographical category of Asian In fact, Asians often see themselves as religious groups - ica In fact, Asians and Muslims. It is entirely reasonable to identify Sikhs, Hindus, and Mushins. It is cherry reasonable to identify Mushims as a distinct group of people on grounds of their

elf-professed islamic recently.

The Race Relations Act, therefore, needs amendment. Ethnic.

The Abelia sole factor in identifying a group as a comity cannot be the sole factor in identifying a group as a community ity cannot be the soic factor in factoring as a community with shared convictions. The Commission for Racial Equality has rightly viewed with sympathy attempts to classify Jews and

### III

'Freedom is not a holy belief, nor even a supreme value.' So wrote Michael Ignatieff in 'The Observer' of 2 April 1989. It is, he tells us, a contestable concept. Is it? To be sure, liberal thinkers would argue that all the central concepts of modern secular political theory are essentially contestable. Freedom, rights, power, democracy itself. Yet the behaviour of apologists for liberalism during the Rushdie affair gives the lie to the claim that they interpret freedom to be a negotiable value.

It is an axiom of democratic thought that the truth about the political world is not ascertainable in a final or absolute wayand that all men and women are fallible, not least those in positions of power and influence. Accordingly, individuals and groups with conflicting interests should properly discuss and negotiate solutions on the basis of enlightened self-interest. But there has been that there has been little evidence of any such reasoning in this affair.

The notion of The notion of negotiating with these 'uncivilised' Muslims has been domestically such reasoning in this been domestically such these 'uncivilised' Muslims has been domestically such that the such th been dogmatically rejected. It has indeed been a case of our light and sagarity. and sagacity' versus their 'darkness and obscurantism'.

It is the Muslims who have wished to remind liberals that teedom is indeed. freedom is indeed a contestable concept. The Muslims have plausibly around the contestable concept. plausibly argued that the issue is not the right to censure Islam for that right exists and the issue is not the right to censure Islam for that right exists and is routinely exercised. The issue is whether or not any civilised are incompanied to the right to consule the or not any civilised society should tolerate, let alone encourage, writers to mock and is routinely exercised. The issue is writers to mock and is routinely exercised. The issue is writers to mock and is routinely exercised. writers to mock and insult the convictions of a major world

Does the secular clergy have the right to canonise value over the secular clergy have the right to canonise and of speech as an absolute value overriding all other armsiderations?

he liberal fundamentalists have betrayed themselves. For the The liberal nundamentalists have betrayed themselves. For the standard principle of secular liberalism is that difference in ideologand principle of sectural floorants in a conference in ideolog-partition of buman sympathics. Vot 11 alposture, among groups and sympathies. Yet the powerless Adult a restriction of the stake for defending their dignity as

his significant that the British Muslims' protest, with all its ANTHERMESS - only the rightless burn books and demonstrate a the streets - has elicited anger rather than sympathy. Could the that Islam challenges the moral absolutism of the liberal gublishment setting itself up as the sole cultural overseer and http:// of public taste and value? Even a purely rhetorical protest who British Muslims has galvanised the opposition; everyone by gathered together to warm themselves by the fire of Western where is the negotiated compromise, the judicious remaism of a liberal democratic culture committed to rejecting ubonitarian dictate and the passionate arrogance that allegedly agenders? After the Satanic Verses episode, it is even harder to colorge a faith in the humility of secular liberal postures of power. The point is hugely significant. Islam is a salutary reminder of be need for political humility in secular statecraft. It is always a nume assumption of Western political theory that the posminists of political humility are exhausted by purely secular Nomes of power, yet the assumption is questionable. For it is sale salecraft, not theocracy, that gave us Hiroshima and two Ind (or rather European) wars. Some of the most incisive spess of the abuse of power have come from the pen of those and the hubris of secularity when it rejects any liability

Freedom is more holy to liberals than Michael Ignatieff would have us believe. In fact, liberal society too holds certain ship. have us believe. In the boleths beyond rational debate. Some things do matter; and boleths beyond rational debate. Some things do matter; and principles cannot be weighed in the scales of pragmatism or principles callifer by the liberal West why at unnegotiable value for the liberal West, why shouldn't the question of Muhammad's, peace be upon him, honour have a similar status for the Muslim believers?

The Archbishop of York wrote in a letter to 'The Times' (1 March, 1989) that abolishing the law of blasphemy would indicate that in the last resort our society holds nothing sacred, apart from the freedom of writers to write what they like. This is, for obvious reasons, attractive to writers . . . (but) . . . why should it have absolute priority over all other claims to sacredness? Fair question. surely; and one not to be answered by evasive liberal rhetoric about religious intolerance being particularly oppressive. Intolerance, no matter what its source, leads to oppression and denial of human rights. It is a prejudice, if a pardonable one, to think that the intolerance of those who make particularly loud professions of tolerance is to be preferred to the intolerance of those who don't.

Source: Impact International, 20/4, 23rd February-8th March 1990, pp. 9-11.

# The Rushdie Affair: A Muslim's Perspective

by Mushahid Hussain

Given the ferment among Muslims from Kosovo (in the Balkans) to Kashmir (in the South Asian subcontinent), there is a new drawing of battle lines, with the West fearful of a resurgent Islam. The Rushdie Affair remains an important element in the West yersus Islam. West versus Islam conflict. The uproar over what is seen by an overwhelming an important element with a conflict. overwhelming majority of Muslims as Rushdie's wilful act of

by needs to be examined from three aspects so that the better under the better under the satanic Verses is better under t popularly needs to be examined from three aspects so that the understood.

Note: The Salanic Verses is better understood.

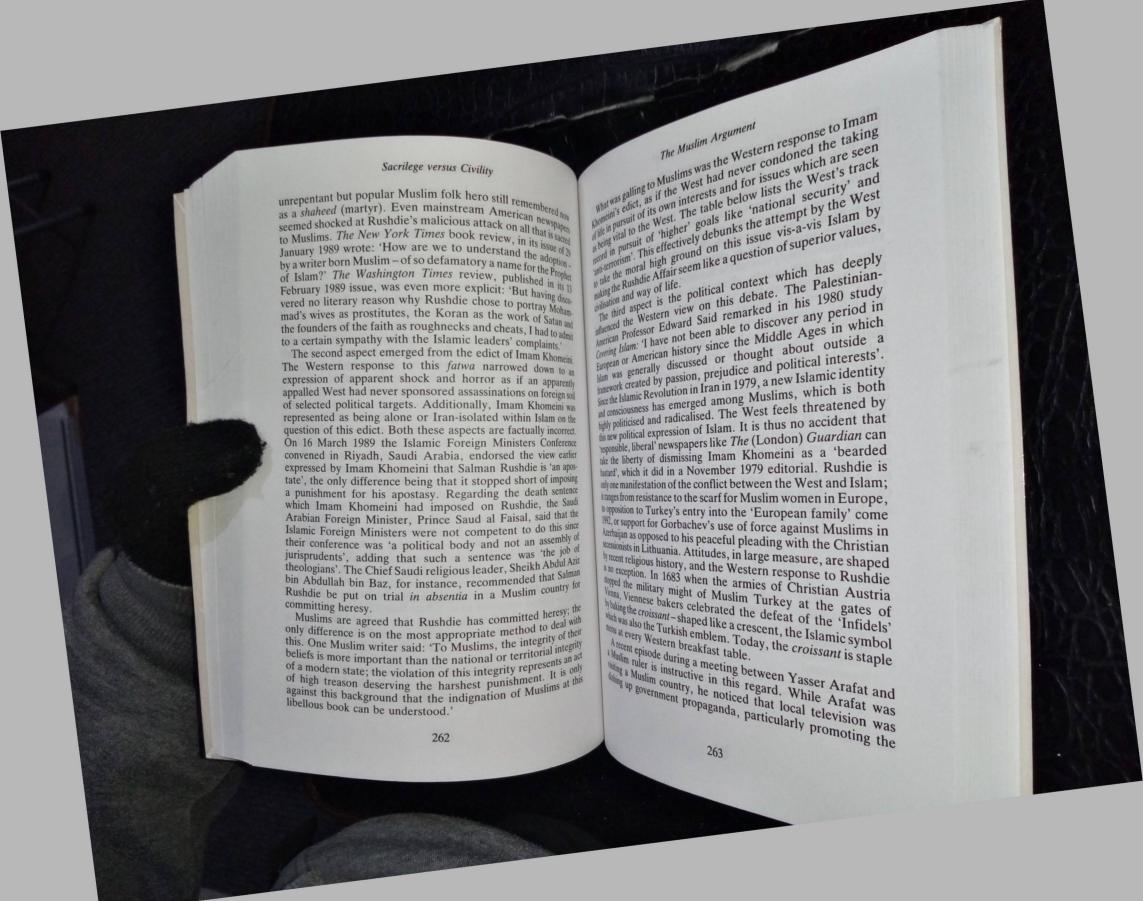
Second when the salanic verses is better understood. of freedom of expression; second, what Muslims the issue of freedom of expression; and third the religious as Western double standards; and First the issue of freedom of expression; second, what Muslims as Western double standards; and, third, the political area which defines the debate. A key component Property as Western double standards; and, third, the political component of this is which defines the debate. A key component of this is the debate which defines the West rooted in history. which defines the debate. A key component of this is a least which defines the debate. A key component of this is the least with the west rooted in history, culture to the least rooted in history.

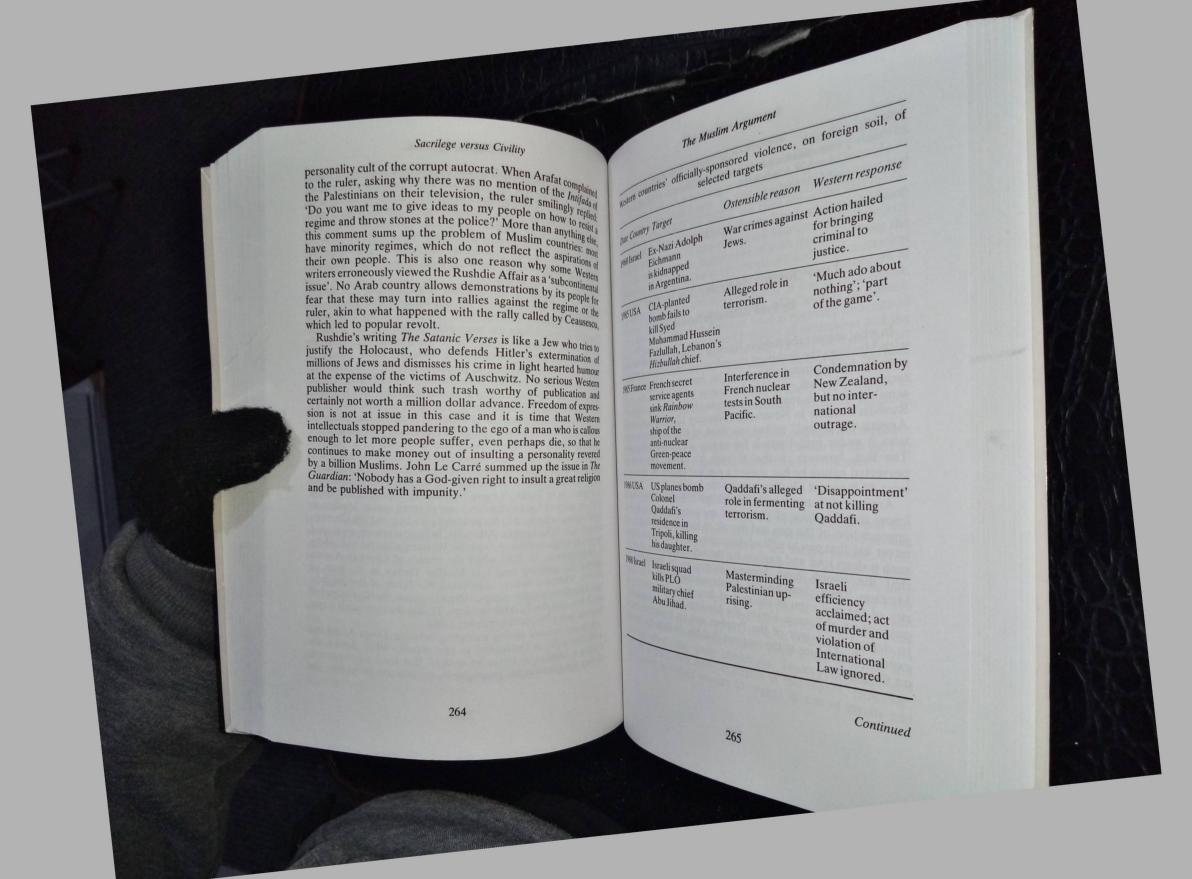
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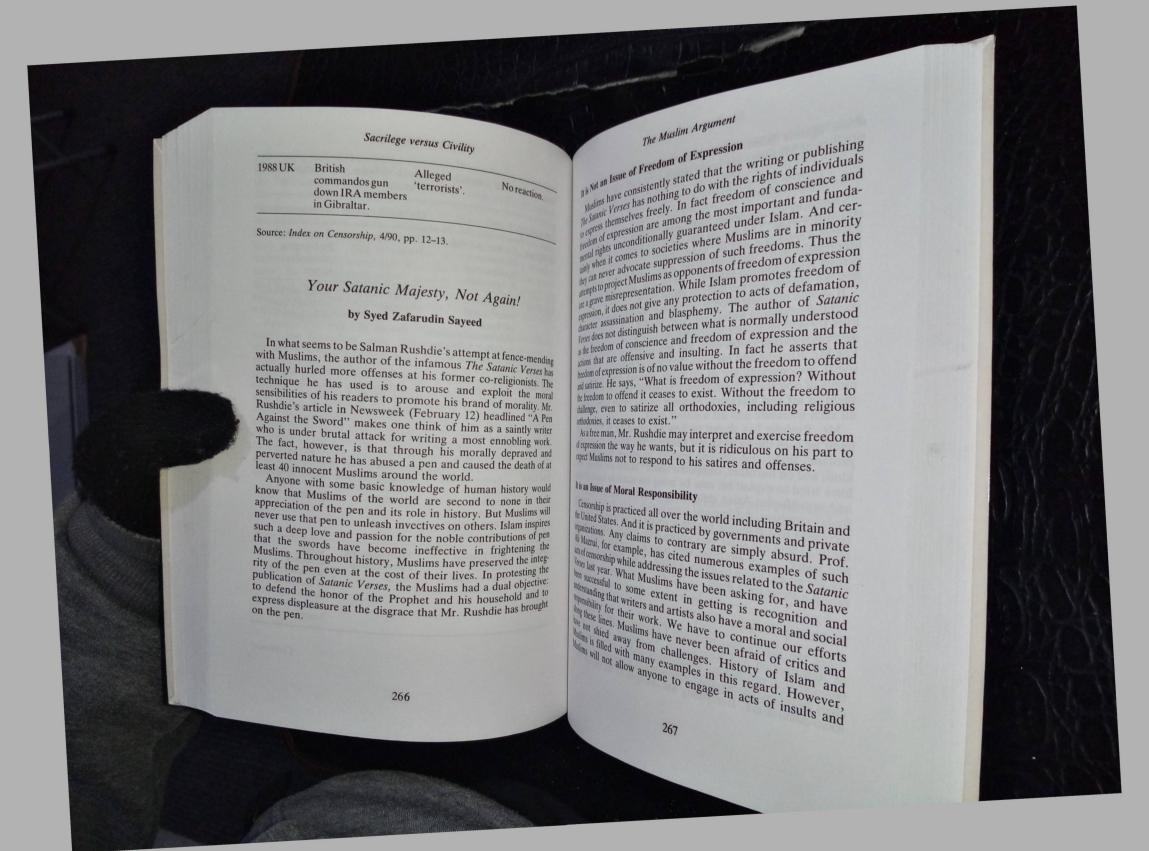
First, freedom to speak or write or any freedom for that matter

first, freedom to speak or write or any freedom for that matter fish, freedom to speak or write or any freedom for that matter absolute, just as the freedom to use firearms is not like limited by law in the case of the server absolute, just as the recoon to use mearins is not use life initied by law, in the case of the pen by libel, and by social constraints and other generally accepted norms of harding constraints and other generally accepted norms of Muslim societies, by religion as well. buttout, and in the case of influshing societies, by Tengton as well.

John for Muslims who profess to be its followers — of which Simul Rushdie presumably was one, at least by birth – is not Man Rushule presumatify was one, at least by officer is not in a first pareligion requiring observance of rituals on special occasions, Real religious requiring season of the seaso Mains. It shapes their worldview, outlook and cultural patterns (the avoid resolution) (the contrality of their beliefs revolves) gund an unquestioned faith in the Koran, as a book of God and of the Prophet Muhammad as His Messenger, believed by Medians to be the only human being who is perfection personified. Every society has certain values which are sacrosanct. Western socies, since they are secular, accord less of a priority to religion tan is accorded to Islam by Muslims. The reaction, therefore, what Rushdie wrote was predictable, more so given the fact but he came from a Muslim background, was apparently aware the vitals of the religion he was born into, and could thus not le unaware of the possible consequences of the use of his pen ang his fellow Muslims. As far back as 1929, Ghazi Ilam Din, Obsim from Lahore during the days of the Raj, killed a Hindu The Raj Pal, who had ridiculed the Prophet Mohammad in a log hilled Rangeela Rasool (The Colourful Prophet). And who the first to volunteer to be Ghazi Ilam Din's lawyer, despite siller's proud public confession that he had killed 'for the log (minont of Lace man was Mohammad Ali Jinnah, then the and company of hearisters in India, who was later to found the of Pakistan. It needs to be noted that Jinnah was a liberal dullionalist in the Western political tradition and represented oulpok and lifestyle perhaps even more secular than his Hindu Supparts. Ghazi Ilam Din later went to the gallows, an







abuse against Islam. Those who disregard these natural sensitivities of Muslims, are being unfair.

# It is a Satanic Work

The entire debate about The Satanic Verses is very simple and The enure usual author and his allies have claimed that *The* straightforward. The addition and the straightforward that The Satanic Verses is a sort of "masterpiece," "an excellent piece of Salanic Verses is a soft of man artist." What they have disreand the Muslim position that no one, including the writers and the artists, has the right to abuse Islam.

It should be understood by everyone that Muslims have a very special relationship with Islam. They live for it and they give their lives for it. The author is so arrogant that he refuses to listen to any voice except to his own. His irrationality is very persistent. For Mr. Rushdie and his likes the issues of morality, ethics, and social responsibility are of no value. Instead, they nurture elements of obscenity, pornography, vulgarity, and filth and present them as art and literature. Muslims on the other hand consider all such literature and art a satanic work.

Mr. Rushdie has shown us how irrational he is. On the one hand he uses the most sacred names in the history of Islam in a profane, filthy and obscene manner to amuse himself and his kind, and on the other, complains about "bigots and racists" who have tried to exploit his case by using his name to taunt Muslim and non-Muslim Asian children and adults in a manner that he finds "repulsive, defiling and humiliating." He does not seem to recognize that different people respond to such situations differently. There are some who ignore such things, others get upset and angry. There are those who react to it in the manner of an eye for an eye and a tooth for a tooth. Also, there are those who return a stone for a brick.

# Facilitating Profanity

For the West's predominantly Christian, societies, the events of Reformation and Renaissance, the advent of industrial and technological and technological revolutions, urbanization and freedom from monarchies and church domination have ushered in a drastically different socio-cultural era. socio-cultural era. Everything has changed to the extent that it Several generations have been raised have have have have have and morality have and morality have and society have and society have and society have and society a where that God is dead. Etnics and morality nave culture, and society meanings. In politics, economics, culture, and society to meanings. In politics, one reflection of these observed and matters is power. one meanings. In politics, economics, culture, and society of these changes. One reflection of these changes of the power. One reflection of these changes of the fact that professional matters is power. One renection of these changes, obscenity, o Marchightenment era is the fact that profanity, obscenity, what might be become impossible to define. Mary have become impossible to define. What might be might very strangely be might very strangely be might obscere and vulgar to one might very strangely be pointe, obscene and vulgar to one might very strangely be advable, and ennobling to others. The Satanic Verses adorable, and ennouing to others. The Saturate verses and adorable, and ennouing to others. The Saturate verses and adorable, and ennouing to others. The Saturate verses and adorable, and ennouing to others. The Saturate verses are adorable, and ennouing to others. and admittedly a mannestation of this confusion.

The state of the sta this full well, MI. Rushule and this supporters are terring that profane and chaste, good and evil, and sacred and and profine and chaste, good and evil, and the relative. This is unacceptable to Muslims. and his publishers, Viking-Penguin, have to Manager and mis publishers, y many long and continupromote the book, they are making a reconciliation with ims even more improbable.

NEW The Message International, March 1990, pp. 9-10.

# The Author as the Stooge

by M.H. Faruqi

After having inflicted gratuitous insult to over 1,000 million Musims of the world (even the liberal mouthpiece 'The Guardian' unlessed roundly to this fact the other day in its 14 February M 'Fatwa Anniversary' editorial), the 'celebrity' author of Panguin Viking's classic sacrilege, 'The Satanic Verses', returned eather this month to offer a gratuitous explanation of his 'Good Faith' (The Independent', 4 February 1990), that is gratuitous the independent, the independent, as the Muslims were concerned, otherwise everything has ben fully charged for. This particular essay, 'In Good Faith' was to the newspaper 'for close to £100,000'. There have been old to the newspaper for close to 2100,000. There have been other interviews and paid-for excerpts and he has already made ther interviews and pain-ior excerpts and include include interviews and pain-ior excerpts and include include interviews and pain-ior excerpts and include include include include interviews and pain-ior excerpts and include includ or not 'The Satanic Verses' went into the paperback, there is little ornor The Satanic Verses well like the paperback, there is fittle doubt that in a world dominated by a so-called Liberal minority,

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# **Facilitating Profanity**

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Interver again be the same. Several generations have been raised the motto that God is "dead.", Ethics and morality have and food is "dead." and society and society the motto that Holling the motto that God is "dead." where the motto that God is "dead." Ethics and morality have and society and society. One reflection of the meanings. In politics, One reflection of the meanings and matters is power. adefinite meanings. In pointics, economics, culture, and society of these changes of the point of these changes and matters is power. One reflection of these changes of the point of the p old counts and matters is power. One reflection of these changes of the profamity, obscenity, into postentightenment era is the fact that profamity, obscenity, into postential the profamily have hecome impossible to define whe post-enlightenment era is the fact that profanity, obscenity, obscenity, and the profanity have become impossible to define. What might be an analytic one might and profane, obscene and vulgar to one might very strangely be and profane, obscene and vulgar to one might very strangely be The Satanic Verses and ennobling to others. The Satanic Verses polound, adorable, and empouring to ouncis. The Satante verses are proportionally and admittedly a manifestation of this confusion. groupoizably and admittedly a manifestation of this confusion.
Railing this full well, Mr. Rushdie and his supporters are telling noted are relative. This is unacceptable to Muslims.

Mr. Rushdie and his publishers, Viking-Penguin, have to merstand that by making new charges against Islam and continuagio promote the book, they are making a reconciliation with Muslims even more improbable.

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there isn't going to be a shortage of money for writing sacrilege

Right from the days of its pre-launch publicity to the latest protestation of 'Good Faith', Salman Rushdie, the former advertising agency jingle-writer has written his ad lib several times over, tising agency fings over, generally gleeful and 'naughty', but sometimes also pretending to generally glectulated in the be 'nice', depending upon who he was speaking to. Everyone knew the author of 'Grimus', 'Midnight's Children' and 'Shame' to be a writer of fiction, a novelist, but the story-teller now wanted to promote himself as a 'social reformer'. Thus we find him telling the Indian magazine 'India Today' (15 September 1988) that 'Actually one of my major themes (emphasis ours) is religion and fanaticism' and that he had 'talked about the Islamic religion because that is what I know the most about'. (Did he not then know how seriously 'the Islamic religion' took offence to abusing or insulting Muhammad, peace be upon him? It was apostasy and apostasy was punishable with death. One assumes he knew that despite the 'God-shaped hole' in his hollow cardiac machine. Instead he had chosen deliberately to seek 'reform' through

Rushdie was yet more eloquent when he spoke to another Indian magazine. He told 'Sunday' weekly (18-24 September 1988) that the book 'is a serious attempt to write about religion and revelation from the point of view of a secular person.' Why pick on Muhammad (peace be upon him) alone to insult and ridicule him, when the professed aim is 'serious' and the supposed canvas broad and universal, not confined to Islam and Muslims alone! Because 'Muhammad (peace be upon him) is a very interesting figure. He's the only Prophet (peace be upon him) who exists even remotely inside history', Rushdie went on to explain his choice. Totally oblivious of the possibility that his secular constitutions of the possibility that his secular crusade could turn out to be a non-starter even in a secular India, he was then priming the world's largest English-reading market after North America. India was the first country to ban The Satania V. 'The Satanic Verses', but Rushdie went on with his actor-slogarwriter-novelist and 'Islamic reformer' act in the British radio and television program. He television programmes produced for the 'Indo-Pakistanis'. He wanted to be the state of the transfer of the state of the transfer of the transf wanted to bogrammes produced for the 'Indo-Pakistania' yarn-weaver John more seriously than a mere Highbury yarn-weaver, Jolaha in his Indo-Anglian tongue. It was only later when faced with when faced with worldwide condemnation that he had to think

of the latting that the book wasn't actually about Islam, but rather actually about Islam, but rather latting that the book wasn't actually about Islam, but rather actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that the book wasn't actually about Islam, but rather latting that is a state of the book wasn't actually about Islam, but rather latting the book wasn't actually about Islam, but rather latting the book wasn't actually actu discontine that the book wasn't actually about 1slam, but rather that the book wasn't actually about 1slam, but rather death'.

Muslims he was the waster death'. nigration, metamorphosis, divided selves, love, death'.

Muslims he was trying to outrage Muslims he was trying to a new sample of the maning to outrage and the meaning the meaning to outrage and the meaning the meaning to outrage and the meaning the m what then meaning to outrage Muslims he was trying to outrage Muslims he was now saying, a point with their lot as immigrants, he was now saying, a point of the in his 15. January interview in The Country of the in his 15. January interview in The Country of the in his 15. January interview in the interview in opublice with their lot as immigrants, ne was now saying, a j. The Guardian, in his 15 January interview in 'The Guardian'. wind to in his 13 January interview in The Guardian'.

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Empuly Passionate defence Equily? Even Malise Ruthven's passionate detence of Salman Rushdie & The Rage of Islam, leading Affair: Salman Rushdie & The Rage of Islam, leading London 1990). Could not feel windly London 1990). Astanic Affair. Samua Rusnaie & The Rage of Islam, while Windus, London, 1990) could not fail to state that (hill) & Windus, London, 1990) Could not fail to state that series a lack of empathy in Rushdie's in Rushdie's gament of traditionally disadvantaged groups. He quotes reducted of traditionally disadvantaged groups. The quotes from the book's characterisation of West Indians multi Brenan: The book's characterisation of west Indians are often embarrassing and dens characterisation of the Chird World: Myths of the Ling, London, 1989.) Ruthven refers further to Feroza Jusurala's comment ('Resurrecting the Prophet: The Case of Similar Committee (Nesalizetting the Otherwise' in Public Culture, Vol 2, No 1, Fall 1989, him 'that Rushdie's British education makes him 'condescendgual things Indian", 'yet Ruthven, tries to show understandag Empathy in fiction, however, comes more readily with the extion of 'rounded' characters' and 'since Rushdie's thesis means to be that the migrant's experience leads to the discarding adassuming of identities, to create "rounded" characters would welly be false to method . . . 'What Ruthven is saying is that mahis 'method', it was difficult for Rushdie to create 'rounded' buracters. But the 'difficulty' was of his own making and, the lat remained that Rushdie looked to all 'traditionally disadvangroups', including women, with condescension, if not audy contempt. That much about his empathy with Muslims

Rashdic accuses his critics of not reading his book. He is lucky the fully the Muslims happen to have, of necessity, read his Manic Verses'. Not the Chinese, the 'West Indians', the Sikhs, Hindus, nor the English! ... Given the media hype and the at that it was regarded as offensive by Muslims, for sure great people have bought the book but were unable to read people have bought the book but were unable that dense pages of 'magic realism', making 'The Satanic probably one of the least read best-sellers in literary y to quote Ruthven yet again (The Daily Telegraph, 3 buay 1990). If they had read it, unlike Muslims, they would many 1990). If they had read it, unlike Muslims, they would be advice of Lord Dacre, the historian,

Professor Hugh Trevor-Roper, 'to waylay him in a dark street and seek to improve . . . Rushdie's manners.

Salman Rushdie's long 7,000-words, £100,000 price-tag 'essay', is an interesting study material about the person and psychological condition of its author, though the material must be read and interpreted very carefully, in view of the fact that its writer was not a free person: He was hostage of his benefactors and beneficiaries. Not surprisingly, he has said little new and one doubts that even if he were to repent sincerely, in the Islamic sense of 'Tawba', he would have the freedom to make it known.

Most of the points Rushdie makes by way of explanation are mere elaborations on his previous polemic, and these were dealt with in Impact 18:20, 28 October-10 November 1988. Only that, he now combines the argument about his empathy for migrants with the more profound social and ideological objectives. He still does not want to say that 'The Satanic Verses' is 'only a novel' and thus need not be taken seriously'. That would be too humiliating for his ego, perhaps. He wants it to be taken as 'a work of radical dissent.'

The problem is he wants to have it both ways. He did not want to nor was he capable of writing a serious and scholarly work of radical critique of the 'Islamic religion'. Had he done so, criticisms or disputations about the book would not have been known outside the pages of Islamic or Orientalist journals. But he would have also not received all that fabulous 'auction' money that he got otherwise. He would not have entered the pages of history. So he chose the medium of fiction, the garb of dream and fantasy, but the language of filth and profanity. The device was clever and disarming as none of its potential critics could answer back its filth and profanity in the same language. It also won the acclaim of the large and powerful worldwide constituency of Islam haters, the so-called liberals and the alienated literati included.

The book was welcomed as a Devil-sent gift capable of destabilising the nascent Muslim communities in the West as well as the English as the English-reading young generation in the Muslim countries.

Whatever more than the Muslim countries whatever more than the muslim countries. Whatever may be Rushdie's own explanation – and he has yet to offer a logical and consistent explanation – and ite lies almost all the almost all the major reviews of the book: That here was a 'brillian' son of Islam who had come up with such a 'devastating' ridicule of the 'Islamia, 'in the tribute of of the 'Islamic religion' and its two unassailable authenticities,

Muhammad (peace be upon him) – something of the christopear orientalists have christopear or orientalists have christopear orientalists No define and Muhammad (peace be upon him) — something of the sound of the former Orientalists have christened of the sound hope or dare to do. whee lately) could nope of date to do.

The Satanic Verses' as like Ruthren approvingly describes "The Satanic Verses' as Just Ruhven approvingly ueserioes The Satanic Verses' as a second of Indo-British Muslim identity playful, transgressive work that explores and parodies fact ingredients of Indo-British Muslim identity, mixing fact trod on most of the companion history with myth' that 'trod on myth history with myth' with myth' that 'trod on myth history with myth' with myth' with myth' wit of the sensitive of the sensitive ego; the integrity of the sensitive define, history with my in that thou on most of the sensitive ago, the integrity of the Qur'an, the and the Prophet Muhammad (peace be upon him) and and of the Proposet Munanimau (peace be upon 11111) and the Mothers of the Believers (may God be pleased with pains the Monners of the Deflecters (may God of pieased with pains (il., p.9). There are therefore no two opinions about waller of the book: offensive to Muslims and pleasing to the adur and alienated liberals and all those who were motivated

labelity spotestation of 'Good Faith' was, however, irrelevant Main concerns. They were neither asking nor expecting any designation from him. Their demands were addressed to Penguin his who they assumed were a respectable and responsible unational publishing house. The author was just an individual peato his fantasies and frailties, but for the publishers to spread Mand sacrilege was not acceptable.

The Muslim demands were, therefore, addressed in the first face to Penguin Books and these were:

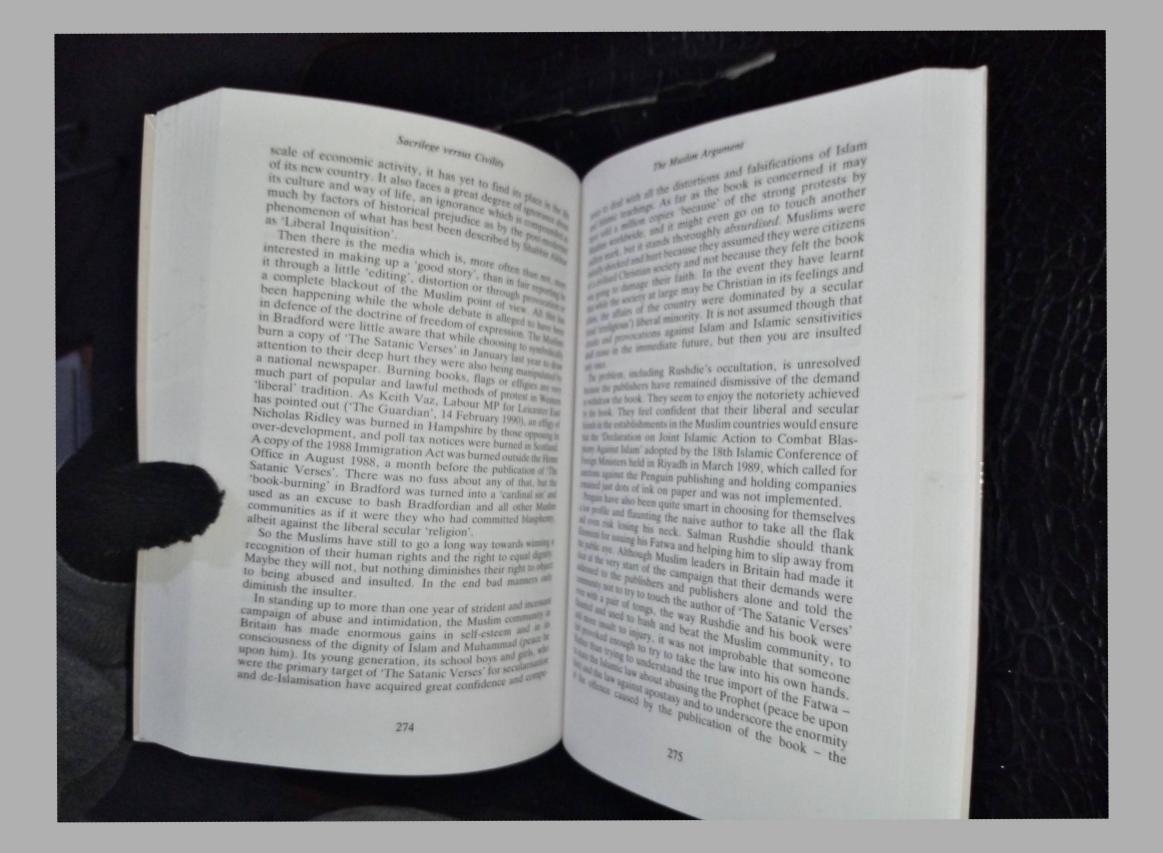
(be, to withdraw and pulp all the copies of 'The Satanic Verses' allo undertake not to reprint it in the future.

In to offer unqualified public apology to the World Muslim

hee, to pay damages to a Muslim charity equal to the returns and from the copies already sold in Britain and abroad.

here being no law to seek proscription of the book or any akgal redress against this gross sacrilege, the British Muslim sunity has been pursuing its painful and acute concerns from to total rightlessness, but in absolute confidence about sord justness of its cause and in the well-placed hope that the publishers, the government and the general public be the needful and and appreciate their sense of hurt and

his has not happened so far is understandable. Being a spring of the standard and announced to the mannounced to the mannounce brought over - community over shortage in the lower and unpopular



upprintable. So instead of insisting that the NYTBR also printable. So instead of misisting that the NYTBR also the 'unprintable part of the lyrics, he refrained from the 'unprintable part of Why can't he use the life when in his review. was the unprintable part of the tyrics, ne retrained from the words them in his review. Why can't he use the same which the same when the satisfies about the Satanic Verses? publishers' lobby chose to use the statement as a peg for further publicity for the book as well as a stick to beat and intimidate Muslims. This was in spite of the fact that Muslim leaders had made it amply clear that although apostasy was punishable with sense about 'The Satanic Verses'? and Impact International, 20/4, 23rd February-8th March 1990, pp. 16-18. made it amply clear that arthough apostusy was pullishable with death, but like all laws it applied only within its own (Islamic) jurisdiction. In other words it was not applicable in Britain. No one, including even those who were spiritually or politically committed to Iran, took the position that he would personally committed to frain, took the position that he would personally carry out the 'death sentence'. Yet so great was the brouhaha that the British government was forced to sever diplomatic The Rushdie Malaise: relations with Tehran and lose the large and expanding Iranian A Critique of Some Writings on the Of late a new element appears to have entered the situation. Rushdie Affair With Mrs Margaret Thatcher running into trouble with the country's liberal and money lobby, 'The Satanic Verses' affair by Ziauddin Sardar seems to have come handy to serve as a useful whip to flog Mrs Torture' and to destabilise her. Also because, of late, the government had appeared to be trying to distance itself gradually from its earlier uncritical support of Rushdie and Penguin - to write as they like and to publish as they like. Yet so powerful is We are the truth, all else is falsehood. This is the basic premise the pressure exerted by the 'Friends of Penguin' that Mrs Thatcher the civilization that dominates the world - the Western mization. It is the driving force of its history, its organizing had to assure the Commons last week that she defended the morph, secularism, and all its literary products. What it actually freedom of speech and the freedom to write in a democracy massishat Western perception is used as a yardstick to measure although the dispute here was not about the freedom of speech, wair. Western culture becomes the culture into which all other it was about the abuse of this freedom to inflict insult and sacrilege chars must be subsumed; Western history becomes the history, histories of all other people, cultures and civilizations are only upon a whole community of people. in nodern version of European history and therefore only a The Penguin lobby is powerful and unassailable and as the segment of the Grand History of Western Civilization; publishers continue to bask in their intransigence, there is little salars becomes the value of society to which all other values hope of the deadlock being broken early, unless Rushdie tries to and Western art and literature present the apex of take his affairs into his own hands and refuses to act as a shield experience in front of which all else pales into insignififor Penguin Books. He has already stated that he is 'not a Muslim' as Kenneth Clarke's book and the television series based on and this might help him escape the charge of apostasy, even if he and up the logic of this enterprise: Civilization. It began were to come under the jurisdiction of Islamic law. All he needed the Greeks and ended with modern Britain: nothing else now was to show repentance, ask his publishers to cease further speed in the middle, there has been and is nothing of publication of 'The Satanic Verses' and to pay to an Islamic charity skiller in the world since it began except the European and all the gains of his sacrilege. After all he did admit in his last month's review of Thomas Pynchon's new novel, 'Vineland, in 'The New York Times Book Review' that there were things which 'are unfortunately, unprintable here.' He was referring to Billy Barf's "Three-Note-Blues" called "I'm a Cop" with lyrics that 276 277

# A Post-Modernist Novel With a Specific Purpose

Salman Rushdie's The Satanic Verses is a postmodernist novel. It is therefore cast in a specific mould and is designed to serve a very specific purpose. Ridicule of Islam, abuse of the Prophet Muhammad and accompanying blasphemy are only surface of fences – a residue of the Orientalist tradition. The novel has a deeper significance which has been meticulously worked out over five years. The postmodern genre of magical realism, of which Rushdie is an exponent, aims at turning history into amnesia: it deliberately and systematically blurs the boundaries of fact and fiction. This is done with the aim of proving and showing that reality is often imagined and imagination often becomes real In a reductionist sense, the novel can be seen as the fictional form of Marxist theorist Jean Baudrillard's theory of semulacurum (the word actually appears in the novel a couple of times): television is not what you see in a box at one corner in the living room, that is reality; you, the viewer, are the image. The world turned upside down where 'Dynasty' and 'Dallas' are the real thing and our imitative behaviour of the soap opera the celluloid image. Rushdie painstakingly rewrites every aspect of the Sīrah, the life of the Prophet Muhammad, the paradigm of Muslim behaviour and identity, and seals it in his own, postmodernist, dogmatic secularist, image. The hope is that his image of the Sīrah will become the actual reality, and our perception, however historically accurate, the image. If his readers accept his picture, then Rushdie accomplishes the following goals: he makes the foundations of Islam a secularist enterprise and therefore part of the Grand History of secularism; he wipes out the deep and intrinsic connection between Muslim cultural and religious identity and the Prophetic paradigm, therefore making Islamic culture and Muslim identity an appendage to Western culture; and finally, as a result of these, he succeeds in writing Islamic history and Muslim identity – at least in the minds of his Western readers at whom the book is largely aimed - out of existence. This is the real purpose of The Satanic Verses.

Rushdie's novel is meant for people who, like him, have a God-shaped hole in their heart. It is aimed at a postmodern world where doubt and confusion, dark pessimism, loneliness, and absolute meaninglessness is the norm. In the best tradition of post-modernist literature it is a panic book, a product of panic

void, panic ideology, panic sex, and panic culture. All and void, panic recorded, panic sex, and panic culture. All is duracters are desperate people living desperate lives — an is duracters are desperation! Rushdie aims. by duracters are desperate people trying desperate lives — and the author's own desperation! Rushdie aims to produce and thus show that the people and thus show the people and thus show the people are desperated and thus show the people are desperated and thus show the people are desperated as a people are desperated and the author's own desperation: Rusticine aims to produce and thus show that Islam, prophet and its scripture too suffer from the same malaise. As brooms scripture too sunce from the same maraise. As and his characters in the novel asks, in a state of desperate of the state of desperate in the novel asks, in a state of desperate of the state of desperate of desperate of the state of desperate of the state of desperate of the state of desperate of d ple 1809. What the Muslims say is the historical reality of the ages of their world-view does not make it so; what I, Rushdie, passonie, with my doubts and panics so similar to yours, my

mars, must surely be of much more significance! Rushdie 'plays the role of court satirist too well'. However, in him his assumed burden of writing Islam out of history and meeting a 'linear progress of history' which ends with Western mization is no joke. Indeed, he even takes his role as a prophet dostmodernism very seriously and systematically gives clues in is novels to show that he considers himself to be on a par with Prophet Muhammad: 'thus, as history records, Muhammad 183 about forty years old when his revelations began; so now is Rushdie, and so is his character, Gibreel Farishta. Like Rushdie, Mahammad was not only a seer, but a social agitator, substituting raignus brotherhood for the tribal identities of the Arab peoples; ad his attack on pagan worship was a direct threat to the amercial enterprise set up around the pilgrimage to the pagan Life, just as Rushdie in the novel continues the critique bredged in Midnight's Children where religion is portrayed as

he kind of goals that Rushdie sets himself could only be amplished in a work of fiction. Muslims, of all people, as their bond and work of metion. Programmes, of the power of ideas. Tab may or may not move mountains; but ideas certainly do, peticularly when they are transformed into literature or technol-For then they can be turned into ideologies, bulldozers, tools appression, physical and psychological torture and used to pression, physical and psychological torture but the radication of entire cultures and instories. There is a direct onslaught on a peoples' bind and religious identity than a work of fiction. It has an And and religious identity than a work of fiction. It has an a work of fiction it has an advantage of the publisher It can totally saturate the global market-place. Is renguin, it can totally saturate the global market place. It down.

The 'Brown Sahib'

That Rushdie is an Indian/Pakistani Muslim is also significant. It gives his voice certain authenticity and eager listeners waiting to have their perceptions confirmed become even more ready to be convinced: he is one of them, surely he must know what he is talking about! Indeed, Rushdie takes considerable care to provide his readers with flavours of 'authentic culture' - the names of his characters, the predominance of local lingo, generous use of Urdu/Hindi terms. All this makes his narrative appear authentic. . . . The paradox returns again and again: Rushdie's work is in 'an aesthetic double-bind: an encyclopaedic frenzy, a narrative canvas packed with the colours and gestures of human "stuff", and yet set within a horrifying narrative closure'; 'despite the fresh thinking about national form, about a new homelessness that is also a wordliness, about a double-edged post-colonial responsibility, The Satanic Verses shows how strangely detached and insensitive the logic of cosmopolitan "universality" can be'; and why, oh why, is there so much 'real history in Rushdie's

Civility

However, for most Muslims there is nothing paradoxical here. Rushdie is an instantly recognizable historic type, the 'brown sahib' who is at once an insider and a total, alien, outsider. The history of the Indian subcontinent is punctuated with the activities of so many brown sahibs who, in exchange for recognition and acceptance, always tried to out-do the sahib at his own game. After all, would the East India Company have succeeded in taking over the Mughal Empire with such ease if it had not had at its disposal a network of brown sahibs ever ready to sell their people short for this or that favour? . . . The brown sahib has an acute inferiority complex about his original identity: he hates his Indian/Muslim self. Yet, on the other hand, he knows he can never be accepted as a pukkah sahib. Thus a distance grows between himself and his identities and he experiences a loss of meaning and reality which manifests itself in desolution, desperation and internal panic. The belief that one's personality can always undergo fundamental change can only produce an epidemic of self-blame. And just like that postmodern manifestation of an old disease, herpes, which no matter how hard you scratch irritates more and more, this self-blame takes the brown sahib to his logical end: in a final suicidal attempt to become what he can never

the cradicates the one thing that can save him from the thing that can save him from the thing that can save him from the thing the crack the control of the book he eradicates the one thing that can save him from the large he eradicates the one thing that can save him from the large he eradicates the one thing that even the gold had been the gold of manity, his original ruentity. The thus ruitlis the ultimate with sahib by going the distance that even the sahib would the sahib norie ways than one. The Continue ways than one that the sahib would be sahib would said to say the sahib would be said to say the same ways. or of the same by going the distance that even the same would be same ways than one, The Satanic Verses is a plantal to go. In more ways than one, The Satanic Verses is

and fortunal suitable flote.

On the fact that postmodern pathological symptoms of the fact that pathological symptoms of the fact that postmodern pathological symptoms of the fact that pathological are so strongly ingrained in Rushdie, it was natural for about a brown sahib spokesperson for the Left. In other limes, just as knowledge is largely manufactured, in its admillines, just de science, technology, disciplines (economics, anthropology, Orientalism), so is literature. Novelists made, processed and manufactured; gone are the days when and wrote from life experience perith the lives of others: Cervantes, Flaubert, Henry James. undays they are nursed, produced, packaged as commodities when necessary presented as spokespersons for this or that age. But not everyone can queue up to be manufactured. Only relect few with the right Oxbridge background who totally with Europe and its culture and promote the cause of funean civilization in their work - you must totally conform the dictates of militant dogmatic secularism. Under these munstances it is not pursuit of literature as a tool for moral and pack uplift of people that persuades writers to become profesand novelists, but the oldest motives of all: power and money.

M once you have entered the Star Chamber there are a aber of privileges to be had. In these postmodernist times, facture occupies the same place as God in traditional worldas, and the novelist is the high-priest of society. When Rushdie alkaritis to literature that I turn to fill the God-shaped hole is me'he was not just describing his own mental condition, ado saling an accepted 'truth' of postmodernism. As demibis the members of the Star Chamber yield tremendous power they defend their role as guardians of public morality Rushdie wrote The Satanic Verses in the full knowledge rushue wrote the satanic verses in the time run knowness status will ensure that the secularist same of Rushdia in the Action of the The privileged status of the privileged status adding with weak account and account of omnipotent/help-Address novelist in society: if the group of omnipotentially distorted superegos who especially acknowledged to be the literati are seen to surrender

rsus Civility

one inch of their territory, then the position of every one of them will be compromised. Rushdie therefore had to be defended with all the might at their disposal – even if it meant sinking into

# Documentation of the Affair

Both The Rushdie File (edited by Lisa Appigananesi and Sata Maitland, Fourth Estate, London, 1989) and The Kiss of Judas (edited by Munawar Ahmad Anees, Quill, Kuala Lumpur, 1989) provide us with a good sample of writings of Rushdie's defenders. While the File gives more weight to his defenders, not surprisingly, Judas contains more from the Islamic perspective. The File contains no editorial comments, it simply allows the weighted bias towards the defenders and Rushdie's own interviews and comments, to make its case. Munawar Anees gives his editorial perspectives in Judas and thus plays his subjectivity up front. The File was designed to have a limited life - which it has now outlived Judas will last much longer not least because it contains Ali Mazrui's brilliant defence and Manazir Ahsan's scholarly examination of the origins and validity of the satanic verses incident.

# A Defender of Rushdie

Neither of the anthologies contain Fay Weldon. Her pamphlet 'Sacred Cows' started life as an 'Opinion' on Channel Four entitled 'Sackcloth and Ashes' (March 1989) and was later printed in The Listener (18 May 1989), New Statesman and Society, The Observer and a slightly modified form as a Chatto CounterBlast (Chatto & Windus, London, 1989) - it is certainly good to see that certain individuals have a more than equal opportunity to exercise their freedom of expression. Here I have used the lext of her 'Opinion' piece delivered direct to camera; it brings out her true personality and well illustrates the nature of postmoder. nist fiction. Weldon begins by announcing that 'we [have] failed to take relevant facts on board, we were frightened of rethinking. What are the facts that she wants to take on board, Muslims rethinking is she asking for? Here is the first 'fact': Muslims helieve, that believe that words are dangerous things in themselves, able to insult and by insulting the second and a second a second and a second a second and a second a second and a second a second and a second a second and a second a second and a second a second a second a second and a second a second a second a second a second and a second insult and by insulting destroying the God.' For a novelist to

any power is daft; but then to go study words do not have any power is daft; but then to go study words do not have any power is daft; but then to go words do not have any power is daft; but then to go that words do not have any power is daft; but then to go that words further that Muslims are so stupid that they think used to reveal a district will destroy God is to reveal a district will destroy. weggest further that wushins are so stupid that they think are so stupid that they think are so stupid that they think will destroy God is to reveal a dumbfounding wall will destroy God in the reveal a dumbfounding wall wall will be a supplied to the reveal of the revea words will destroy God is to reveal a dumbfounding Churches to rethink their Weldon wants Christian Churches to their Lines Weldon wants Christian Churches to their Lines Weldon they are far too tolerant as their Lines Christian Churches to rethink their Lines Weldon wants Christian Churches to rethink their Lines Weldon wants Christian Churches to reveal a dumbfounding Churches to reveal a dumbfounding Churches to rethink their churches words will destroy God is to reveal a dumbfounding Churches to rethink their churches words will destroy God is to reveal a dumbfounding Churches to rethink their churches words will destroy God is to reveal a dumbfounding Churches to rethink their churches will be considered to the churches to rethink their churches will be considered to the churches to rethink their churches will be considered to the churches to rethink their churches will be considered to the churches to the churches will be considered to the churches to the churches will be considered to the churches to the churches will be considered to the churches to the churches will be considered to the churches to the churches will be considered to the churches to the churches will be considered to the churches will be considere Weldon wants Christian Churches to rethink their of the wants are far too tolerant, as their history no put up your mosques next to

as their mistory no tolerant, as their mistory no put up your mosques next to our churches, ardons.... put up your mosques next to our churches, we are too frightened by the to stand up and dominate like we used to. I want our charen back, she decrares, the vigour of its belief that it's the one and only Church, and party to say so. Then I can choose not to believe its

three the Christians', she asks, 'not read the Koran? Do they whow the believer in Mohammad regards the unbeliever? but then produces this 'verse' from the Qur'an: 'When the abdiever holds out his hand, take it. But when he turns his ut, say him. You have my authority'. This 'verse', of course, and fabrication; an indication of the level to which postmoderst defenders of Rushdie will sink to promote hatred. We

Irecommend a thorough reading of the Koran to everyone. Allah the all-seeing, all-knowing, I am glad to see, is compassionate as well as vengeful; that is to say, he does sometimes turn a blind eye, knowing people are weak; he sometimes even rescues people from the abysmal fires of Gehenna. I just want to know what Allah has to be merciful about, what there is to forgive. It is, from the Western view, an entirely circular argument. Muhammad invents the sin in order for Allah to be seen forgiving it. To punish and chastise is the norm: compassion is when it doesn't happen.

then from the perspective of the undoubtedly superior Western s, there is no contradiction between being compassionate and succession contradiction between owing compassions. In the chooses, can success the chooses. Train is inueed vengerur, Arran, in the choose, if delists He is a de facto God. He exists because He exists; not case we have willed Him into existence. The argument is sale we have willed Him into existence. The argument only in the sense that Allah should have instituted a biss, before Hatakan Weldon as the chief advisor and Below the takes revenge on anyone. But what is this:

Muhammad invented sin? Is one to understand Christianity, Judaism, Hinduism, Zoroastrianism and other religions before

The Qur'an that Weldon read 'comes in a very nice Penguin edition. Arthur Arberry did this translation'. The Penguin edition of the Qur'an, if Weldon actually read it, is translated by N.J. Dawood, and it is one of the most inaccurate, misleading and distorted versions on the market (and the preferred choice of Salman Rushdie). The Arthur Arberry translation comes in a nice Oxford University Press (who hold the copyright; the American edition is published by Macmillan, 1979) edition: it looks so different from the Penguin edition that one would have to be virtually blind to confuse the two. Arberry's translation, Weldon tells us, 'moved him. So it should; it is a great poem'. But Weldon is not willing to allow Arberry, who spent his entire life studying the Qur'an and Muslim traditions and is considered, both by Muslims and non-Muslims, to be one of the great Orientalists of recent times, the freedom to be influenced by the Qur'an. Her interpretation is far superior; it has to be! So she throws scorn and sarcasm at Arberry's feelings: 'he acknowledges his gratitude to whatever power, or Power, inspired the man and the Prophet who first recited these scriptures - revelations supernaturally received, he explains'. Like all knowledgeable persons, Arberry is far more humble.

After deriding Arberry, Weldon quotes Sūrah Al-Kāfirūn (The Unbelievers' - 109: 1-6):

Say: O unbelievers, I serve not what you serve, and you are not serving what I serve, nor am I serving what you have served, neither are you serving what I serve. To you your religion and to me my religion!

And she adds, in the usual scornful manner: 'Oh yes. Exept for me, the unbeliever, mine shall be the fire of Gehenna, and its mighty chastisements will never be lightened. Had Weldon actually read Arberry's interpretation of the Qur'an, she would have known that the Qur'an does not promise paradise to the believer without corresponding action. Indeed together with belief (Transp.) belief (*îmān*) it is righteousness and good action ('amal al-Şālih)

our an wants; and the righteous unbelievers, unless they about Gehenna too The Our an wants; and the figureous unbelievers, unless they about Gehenna too much. The arms translated by Arberry as 'sorue', (1977), the translated by Arberr Fig. Weldon, need not worry about Genenna too much. The star weldon, need not worry as 'serve' (mā ta' budūn)

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and t and both to positive concepts and table objects of worship and worship and superiority considering considering and superiority considering dest, amongst the latter is a person's belief in his/her own destificiency and superiority, considering one's ignorance to be destificiency and superiority or between the superiority of the control of grafficency and superiority, considering one's ignorance to be supported by false accusation serior knowledge, spreading grand of native by faise accusation intended about other people, seeking to suppress or minute others and the attribution of superhuman and divine pulses to human beings. On all these counts, Weldon has

The verses quoted by Weldon (109: 1–6) are a supreme example omething to worry about! due live and let live' attitude of the Qur'an. But Weldon's nin concern is to sow the seeds of conflict and distrust and vent ber lear and hatred of Muslims:

this violent frightening poem . . . This divine revelation from Allah to Muhammad in the seventh century, with its Bible tales retold, its rules for desert living, its rejection of monogamy, its despisal for women - yes, I know the Prophet says treat females with kindness and respect, and I dare say it was better than what went before - only chastise them when they're rebellious, and so forth; and the women go to heaven too, but since heaven is a place full of beautiful houris and glasses of wine beneath the bough, what are the women h do? Fetch the wine, I suppose. See how awful one gets, soeasily, about another culture's belief structure . . . (Amen!)

Why have billions of Muslims who have lived since the beginning dlam, including non-Muslims like Arberry, not been frightened This violent and frightening poem'? How come it led to the ration of one of the greatest material and intellectual civilizains on the one hand, and an unparalleled tradition of mysticism the other? There is fear and there is violence; but it is not in Beautiful There is lear and there is violence, out the first Weldon Alexander is within the heart and mind Fay Weldon: the fear of her own ignorance, her inner batteries the outcomes that resides within her. The behindle her arrosant baller: Low solf right out on the large solf right out on the large solf right out on the large solf right out of the large solf right out of the large solf right out out of the large solf right out of th biginiale, her arrogant belief in her own self-righteous, super-Autopitale, her arrogant belief in her own self-righteous, super
superpresentation plain falsification and downright ignorance Notice is what she has done to the Qui an Oy and downright ignorance.

And some poem! At any one single space-time co-ordinate, it And some poem! At any one single space-time co-ordinate, it is in the hearts, minds and memories, cover to cover, of millions of people who can recite all of it, or any part from anywhere to of people who can recite all of it, or any part non anywhere to anywhere. A poem whose segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited, and have been anywhere to the segments are recited. recited for fourteen hundred years, five times a day by most devout Muslims. A poem that led Ibn Haytham to lay the foundations of modern optics and Rumi to the apex of mystical ecstasy. A poem that can build or destroy empires. A poem that can shape the social structure of a society, build economic systems and construct political institutions. A poem that is a religion, a civilization, a culture, a world-view. How many poems are there like it? Or perhaps our processed feminist novelist does not know

### **Dogmatic Secularist**

To say that the Qur'an despises women is like saying that Fay Weldon despises Salman Rushdie. In either case it is a total distortion of fact. Even when the Qur'an says 'men' it applies equally to women. But it is also a fact that in contemporary Muslim societies, women are discriminated against and suppressed. That discrimination and suppression is not due to the teachings of the Qur'an, but the chauvinism and arrogance of Muslim men. It is an appalling state of affairs that cannot and should not be tolerated, and that has to be fought at every juncture by all right-minded people. First Weldon states, with a sense of original discovery, that Muslim women are harassed and suppressed; then she argues that rates of divorce, wife-beating etc. among Muslims in Britain are somehow way ahead of the more 'liberated' host community:

Muslim women in our midst, with their arranged marriages, their children in care, their high divorce rate, the wife beatings, the intimidation, the penalties for recalcitrance their unregulated work in Dickensian sweatshops, abandoned and betrayed, as they try to keep house and home together. the impossibly exploitative piece-work at home...

Why did Weldon leave out child abuse, rape, homicide, alcoholism, and drug addiction? One hopes that Muslims are not being form being favoured! If the champion of dogmatic secularism had

her facts, she would have discovered that in purely the facts, she would have discovered that in purely no comparison between the simply not comparison between the simply not comparison between the her facts, she would have discovered that in purely terms, there is simply no comparison between the terms, children in care, wife-beating and so on in the same children in care, with the same children in care, which is the s terms, mere is sumpry to comparison between the description of the many the community. In Britain white the host community. In Britain, one in three mark in divorce: and second marriage. and the most community. In Birtain, one in three around in divorce; and second marriages are as likely to and second marriages are as likely to Social and Community Planning Japan & the Institute and Industry Planning Community Planning Second, British Social Attitudes, Gower, 1989). And 'arranged' arranged; in the sense of being forced; when the parties involved choose their own partners, the and the parties, they are often entered into (as in the case of Benazir Bhutto), and

The, surprise, they seldom end in divorce. The mosque, Weldon announces, 'where the Muslim children greny day after school - often frightened of going, I am told workers, but there is no escape for them - to be taught Koran'. But who are these 'social workers'? Are they the Penguin who published Arberry? If Muslim children do go the mosque every day - a luxury many Muslim communities and have because there are not enough mosques, enough dook, enough teachers - they may be upset about missing tablears or East Enders or playing football, but why should has be afraid? And if they are afraid, are they more afraid than a dald going to school every morning? Most Muslim children guo Sunday schools, which are organized sometimes in mosques alsometimes in other community centres, where they learn not whe Quran, Islamic history and Muslim culture, but also get abled in debates and discussions, sports and learn such things alimit which may come in handy when dealing with those who shoving their self-righteous superiority down their

Weldon's attack on Islam continues, she says she would be because di she were a child being taught the Qur'an, because Characteristic were a critical occurs taught the characteristic and the magnitude of the property of the prope this pressurized fear as the reason 'why, when we in Is by to engage even the most intelligent and sophisticated and the second about these matters, we find a blank wall

bere are intelligent and sophisticated Muslims after all, about the ligent and sophisticated Muslims are: are that the third wits by the 

non-comprehension' may be a reaction to the lethal fusion of non-comprehension may be a reaction to the letinal lusion of sheer arrogance and ignorance on her part, that it is not the sheer arrogance and ignorance on her pair, that it is not the Muslims' minds that are closed but hers? They can comprehend but can she comprehend possible but can she comprehend possible. people who do not believe, but can she comprehend people who people who do not believe, but can she comprehend people who do believe? A closed mind perceives all other minds to be closed, and that 'frightened child' who look it can do nothing else. And that 'frightened child' who 'looks out of the adult's eyes'. Muslims are really like children: slap them

### **Demigod of Public Morality**

While the Muslims are child-like and immoral, evil and hateful, indeed totally black, Salman Rushdie himself is an adult, moral, good, full of love and totally white. Islam 'is not a religion of kindness but of terror'; and the Qur'an, in another of her vicious fabrications, 'gives the believer permission to hate the unbeliever' The Satanic Verses on the other hand, is a novel of love and goodness, is extraordinary poetry, which does not give permission to hate and is the stuff of revelation. The author, an 'ex-colleague of mine in an advertising agency, is too human, too modern, too witty, too intelligent, to lay down rules for the human race Too human? Surely, a slip of the tongue? He soars high above ordinary mortals. He is, surely, God incarnate, not the child-like son but the Father himself: 'as a piece of writing, The Satanic Verses reads pretty much like the works of St. John the Divine at the end of our own Bible . . . St. Salman the Divine'. 'I'm joking', she adds with a smirk. A joke? Surely not, Ms. Weldon? Do you not have the conviction of your belief? Let us pray: Our Father who art in hiding, forgive us our sins that we are upset and angry by your ridicule and abuse and postmodernist attempts to write us out of history . . .

Weldon - who is an archetype of intellectually sterile and barren, emotionally panic-stricken and infantile, postmodernist novelists who see themselves as demi-gods of public moralityand other defenders of Rushdie (who are examined in some detail in my book, co-authored with Merryl Wyn Davies, Distorted Imagination: Postmodern Lessons from the Rushdie Affair, Grey Seal, London, 1990) operate in the firm conviction that Muslims are fair game. If, for example, she had said the same things about Jews or Blacks or even homosexuals, she would be, in no uncertain

urawn and quartered, taken to court, and hounded out of the court of t got chamber. But this assumption is partly valid: Muslims but this assumption is partly valid: Muslims but this assumption is partly valid: Muslims but the same insofar as they are powerless: but intellection Sur Chamber. But this assumption is partly valid: Muslims but intellectually they surprise insofar as they are powerless; but intellectually they surprise on anyone that postmodernists can throw at the surprise of anyone that postmodernists. Right and insorar as they are poweriess, but intellectually they are poweriess.

one thing that is totally irrelevant in the Rushdie affair One thing that is totally interest in the Rushule alrain 6 Salman Rushing miniotic what is of concern is the Judger enterprise of Section 1997 and Substituting and Substitution and Substituting and Substitution and Substituting and Substitution and Su The Muslim protest, in Britain and throughout the world, has shown that this enterprise will face serious source from the world of Islam. However, to go beyond sounce we need to understand the nature and goals of dogmatic and the manufacture of the second section of the section of the second section of the section of the second section of the section of the second section of the section o are dismantle it brick by brick and render it harmless. In this at ut of ideas, with the very survival of Muslims as Muslims at ale, we need to make sure that we do not fall victim to the fires of postmodernist techniques: that we do not react with and panic, abuse and ridicule, meaningless violence and unv. self-satisfying slogans and righteous indignation. It is only atheintellectual level that the advance of the postmodern culture apancand doubt in its new phase of self-glorification can be band and its exponents persuaded to keep off the territory that goodes Muslims, as well as other cultures, with identity and Range It is going to be a long, hard, war and we might as well state down and prepare ourselves for coming battles. Meanwhile, be ghost of the Rushdie affair will become a new permanent butter of the postmodern scene. Ever present, it will haunt the listing literati till the final moments of their panic-stricken, Beingless, barren and lonely lives, while keeping Muslim and on the look out for the next

Mailim World Book Review, 10/3, 1990, Pp. 3-17.

hills Nothing Sacred?', his Herbert Read Memorial Lecture Management of Contemporary Arts on BBC 2, printed by

Granta, and by numerous publications in Europe and the US), Granta, and by numerous publications in Europe and the US).

Salman Rushdie makes a Messianic plea for 'the unimportant.

Salman Rushdie makes a Messianic plea for 'the unimportant. Salman Rushdie makes a Messialle plea for the unimportant looking little room' of literary fiction 'where we can hear voices be avoid this is this sale. looking little room of interary netion, where we can hear voices talking about everything in every possible way. But is this space talking about exercise a more exclusive domain for a select open to all, . . . or is it a more exclusive domain for a select few? It seems, Rushdie admits, that 'for many millions of human It seems, Rushine admires, that to many minions of human beings, these (literary) books are entirely without attraction or value'. So the 'unimportant-looking room is only for those select few who aspire to the condition of literature and their equally

Islam, it would also seem, is against such an enterprise. Why? Because Islam 'has set its face so resolutely against the idea that it, like all ideas, is an event inside history'. Surely, some mistake here! The Prophet of Islam was a real, living person who existed inside history; and insofar as the idea of Islam is based on what he taught, Islam is an event in history. And the Qur'an, as it was revealed over a period of 23 years, is both a revelatory event and a permanent text inside history; indeed, even its interpretation must take history into account as many of its verses are a commentary on actual, historical events! Rushdie makes this infantile assertion to negate the enterprise of Islam (in The Satanic Verses this notion occurs as the 'Untime of the Imam') - to write it off from history and thus make it irrelevant to our times.

Rushdie needs to establish this false premise so that his opening assertion can be driven home. 'We have been witnessing an attack upon a particular work of fiction', he writes, 'that is also an attack upon the very idea of the novel form'. This inductive leap in the dark - from one work of fiction to all 'the novel forms' - is, like all inductive leaps, logically invalid; Muslims are only protesting about The Satanic Verses, they are clearly not protesting about other novels, including other works of Rushdie. The trick here is to produce a positive emotion by combining two irrationally negative ideas. If one accepts the false premise that Muslims regard their world-view to be an idea outside history, then it is a small step to believe that an attack on Rushdie is an attack on

But let us not be too harsh on logical and factual grounds. all literature! Rushdie is writing a love letter, answering an attack, 'not by an attack but a declaration of love'. Quite apart from the fact that this 'love' is in sharp contrast to the hatred and contempt he

Rushdie's love has special ago, Rushdie's love has special Love need not be bind. ward lowards Musiling a year agu, Kushidie's Tove nas special (Love need not be blind', he was special faith must. ultimately he a loss in the lower faith must. which compared with ration. Deve need not be blind, he will read the compared with must, ultimately, be a leap in the dark. Is traders, natur must, arrangery, we a reap in the dark.

They 'revere the like believers are by definition irrational. They 'revere the like believers are by definition irrational. Sink believers are by definition in automat. They revere the analysed by it'. Moreover, and an paralysed by it. Intereover, paralysed by it. Intereover, and all thus paralysed by it. In the paralysed by it. Intereover, and all thus paralysed by it. In the And it any culture, because it seeks to turn other ideas any current, occurred to the crime. By this logic, with sacred notions are doomed for having turned nows and 'change' into 'crimes': where else can they go except pages and change indeed surprising that Islam, despite its and notions, made so much progress that it became a world and notions. It is also surprising that traditional cultures, being and seed, still seem so much better at making peace with nature and conserving the environment. But the assertion is false on auther ground: it assumes that all uncertainty, all progress, all dane, is Good. Secular societies have deified progress and dage. Societies based on sacred notions make value judgements Denoure that change is progress and that progress is not at the mense of one's physical, social and psychological well-being. If habdie has a poor knowledge of Islam, surely one would expect in to know something about traditional cultures as well as

makemporary ecological and environmental movements? But need faith be a leap in the dark? Faith can be reasoned al many conscientious believers base their beliefs on rational punds. Indeed, faith can be as reasoned as theoretical physics growlern cosmology much of which, after all the calculations ad observations, is based on faith, on certain metaphysical Sumptions about nature, space, time and so on. Read Khun al Feyerabend. The Cosmological and Design arguments for ecusione of a Creator may not convince some; but they are resoned arguments just as string theory and the big bang sony of the universe are based on certain arguments. There is hay reason or logic can arbitrate between the axiomatic claims Region or of science. Indeed, every student of modern history dies knows this. Only Rushdie can sell this obsolete, indepulse can sen uns oussiles as a great thinker. But The accountry view and be halled as a great time. The accountry earlier, Pascal demonstrated in his famous wager Tallius more reasonable to believe than not to believe.

### Militant Secularism

Unconcerned about the banality of his statements, Rushhis that religion seeks to privilege one land Unconcerned about the banamy of the statements, Rushda proceeds to state that 'religion seeks to privilege one language of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the process of the novel has always been about the novel has always been about the process of the novel has always been about the novel has always been about the novel has always been about the novel has always been alwa above all others' whereas 'the novel has always been about the way in which different languages, values and narratives quant All ideologies, indeed all discursive thought, seek to privilege one language over another. (Perhaps the sole exception is the kind of mystical discourse that has little cognitive content.) Inasfar as the postmodern novel is a child of militant secularism, it seeks to privilege the language of secularism. It does that by throwing scorn on the notion of the sacred, by writing traditional people and world-views out of history, by dramatizing non-scular alternatives as cul-de-sacs, and by demonstrating, with all the array of literary devices at its disposal, that secularism is the only real experience we have. Indeed Rushdie, paraphrasing Man without comprehending, tells us that fiction begins with the acceptance that 'all that is solid has melted into air, that realin and morality are not givens but imperfect human constructs' thus by definition Rushdie's kind of fiction starts from a metaphysical stance that writes off all the believers and everything they could hold sacred, with relativism (cognitive as well as moral) as the only truth. This is why in his novel one cannot find a single character with reasoned faith who is a decent human being. Such fiction only privileges one language over all others.

ersus Civility

Starting from the point that nothing matters, everything is meaningless. Rushdie's fiction proceeds to claim a rather large territory for itself. It is in 'its origins the schismatic Other of the sacred (and authorless) text, so it is also the art most likely to fill our god-shaped holes.' Since god-shaped holes can only be filled by some kind of god - square pegs do not fit round holesliterature then is god. It is thus both the sacred enterprise as well as an authority unto itself. As Richard Webster points out in his truly brilliant study, A Brief History of Blasphemy (The Orwell Press, Suffolk, 1990) - and Rushdie himself admits - individuals with 'god-shaped-holes' are not without spiritual yearnings. The 'zealous emptiness yearns to be filled once again with faith' line this emptiness, Rushdie has 'poured the art of the novel, so the the novel has become his religion, the faith which he is prepared However, Rushdie's defence of his creed turned out to be limp.

to defend against all who challenge it'.

on the intelligence of the control o and training, an insuit to the intelligence on 4 February 1990, The Independent on Rabbe unprecedented access por Rossie unprecedented access – an interview, an interview, and the full pages; plus a cool £100,000 – to present

a Good Faith also appeared in Newsweek which is said a fixed rang and appeared in the native of which is said. which has supported Rushdie with Messianic where the silence-breaking article; but, as the wind and went for the highest Greed? Who mentioned the word?)

sade starts by reminding us that The Satanic Verses is a But it has been described 'as a work of bad history, religious pamphlet, as the product of an internationaland conspiracy, as an act of murder, as the product of a was comparable to Hitler . . . 'To Hitler, who has figured in the Rushdie debate, and to the question whether The Verses is or is not 'bad history' we shall come shortly. In first, can there be any doubt that The Satanic Verses is actions? I mean one has to be a dupe of superannuated believe that a novel whose religion is secularism, ex credo doubt, which uses many languages but all of them ment on the religion it parodies, abuses or ridicules, or in swords 'burlesques' and 'satirizes', can be a pro-religious Does Rushdie really believe that his (very few) Muslim

bare made a category mistake, Rushdie tells us. A category ndeed but who made that mistake? To read fiction as at a category mistake, we are told. But if the the late is a category inistance, we are the strain in the Sīra in etal, why was it necessary to ensure that every major Alea & Unwin, London, 1983) page after page? Why stands description match word for word the description and a description match word for word the description match word for word the description match word for word the description.

The description match word for word the description of the prophet by so many described for a description. tens of the Sira? How is it possible for a deranged ens of the Sira? How is it possible for a derange from delusions, to remember the names (even

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I have to look them up, every time!) and physical descriptions of I have to look them up, every time; and physical descriptions of every one of the Prophet's wives in a dream sequence? Are the verses of the Qur'an, even though they may appear in a dream, verses of the Qur an, even though they may appear in a dream, fact or fiction? Why does the author take great care, even with fact or fiction? Why does the addition take great care, even with the minutest of points, to tell his (initiated) readers that he is the minutest of points, to ten ins (initiated) readers that he is talking about the Sira – to the extent of being too-clever-by-half And what are we to make of a text that selectively paraphrases only where it suits the ideological purpose of the author from an extensive historical corpus? And what are we to say when fiction claims the right to overturn 1400 years of devoted striving to make clear the distinction between fact and fable? Yes. A category mistake has been made. For Rushdie to tell us that facts are only tangentially necessary for his fiction is truly adding insult to that category injury.

'I am being enveloped in and described by a language that does not fit me', cries Rushdie. That's exactly what every believing Muslim said after reading his novel. Indeed, while this experience may be new for Rushdie, it is nothing new for Muslims. The culture of modernity, its ruling ideology of secularism, Orientalism - the Western study devoted to explaining Islam - all strive to fit the Muslims with false descriptions, false language, false identity. The pervasiveness of these 'images of ignorance' based upon a 'distorted imagination' are the attitudes that constructed and are confirmed by the whole of The Satanic Verses.

### Abuse Being a Literary Language

And now to abuse and ridicule. First Rushdie offers his own crude parody of what the Muslims find offensive in the novel. Then he suggests that his critics are unfamiliar with the conventions of literary fiction . . . and quite incapable of distinguishing between the novelist and his characters. Let me state categorically. it is not the bits of the novel that Muslims find offensive: they find the rewriting of the Sira as an insulting parody offensive they find the attempt at the creation of an anti-Qur'an ridiculously arrogant and offensive; they find the attempt at writing Muslim culture out of history offensive; they find being given the point. blank choice (even in fiction) of oblivion or total acceptance of triumphant secularism offensive; they find the argument that the only future they have in Britain is without their cultural identity

blacks and women blacks and women they find the portrayal of believers, blacks and women they find it offensive that religion with the portrayal of believers, blacks and women can only be that religion can only be and they find it offensive that religion can only be and they find it offensive that religion. that religion can only be that it is as that it is as that it is as that it is as the second in terms and conditions of secularism, that it is as the second in terms and conditions of secularism. and conditions of secularism, that it is as good in terms and conditions of secularism, that it is as God and its portrayal of God and its portrayal of the subject of the secularism says it is, however foreign its portrayal of God and the subject of the subject of the secularism says it is, however foreign its portrayal of the subject of the subject of the secularism says in terms and conditions of secularism, that it is as Agron says it is, however foreign its portrayal of God and the believer. In short: Muslims find the whole damn and the believer. In short: Muslims find the whole damn on the believer. In snort: wusums find the whole damn into the piece of blubber, but the whole wretched into the piece of blubber, but the whole wretched into the alleged. Muslim offencion the alleged with the state of the sta Aughtenive, not the piece of outsider, but the whole wretched by isolating the alleged Muslim offensive into a few By isolating the aneged Tytushin offensive into a few of a swedged points out, is 'doing precisely of the aneged points out, is 'doing precisely of the anegod points out, is 'doing precisely out, is 'doing precise Rushinger, as we user points out, is using precisely of the lifeges his Muslim critics are doing. He discusses a book

indistribly does not exist.

Repurpose of insulting, obscene and abusive language, argues Repulpose of insulting, outside and addisive language, argues in liberary language and literary forms in had the experience of formerly-colonised, still-disadvantaged orbinate in the state of the st in the novel itself: 'to turn insults into strengths, whigs, tories, lact all chose to wear with pride the names they were given in mr. First, who is Rushdie to undertake such an exercise on and russ, who is the state of t ad and have not done so since I was a young adolescent.' Thus, unge, in Webster's words, 'That he is reclaiming language on unifofall Muslims is an act of quite extraordinary presumption'. word, do we really want to reclaim these images? Are all nasty bancal images, products of ignorant and distorted perceptions sibey are, worth reclaiming? Should the Blacks wear the epithet haven' with pride? Should the Muslims go round reclaiming the Makem historic legacy that describes them as fanatic, licentious, behind and bloodthirsty? Webster again: 'it is difficult to avoid homelusion that . . . Salman Rushdie is offering to Muslim sales not a renewed sense of pride and dignity but an oblique ad unintended invitation to internalise centuries of Christian

had so to the central message of the novel. What does the and dissent from?', asks Rushdie. 'Certainly not from people's to faith, though I have none. It dissents most clearly from orthodoxies of all types, from the view that the world is dead on trial. Wrong again. By presenting faith ideap con-trick, the novel kills the option of faith for the skt. Moreover, by presenting his Babu world-view as the being of sweetness and light, worthy of any and all respect, serious thrusts the undiluted acidic dogma of secularism

down the throats of his unsuspecting readers. It offers not discuss the outhodoxy of doubt, the dogma of mond relationships down the throats of his unsuspecting readers. It ofters not disease but imposes the orthodoxy of doubt, the dogma of moral relations of the manufacturing and the manufacturing but imposes the orthodoxy of doubt, the dogma of moral relative and the creed of triumphant secularism. It is as liberating as the spanish Inquisition. When blasslass the and the creed of triumphant secularism. It is as liberaing as the forture gadgetry of the Spanish Inquisition. When blanches as the fashion of Rushdie, Webster points out these torture gadgetry of the Spanish Inquisition, when blasshens used in the fashion of Rushdie, Webster points out, there are a spanish in the fashion about it. For this is exactly the way in used in the fashion of Rushdie, websiter points out, there as be nothing liberating about it. For this is exactly the way it was be used by orthodox religious than be nothing liberating about it. For this is exactly the way in what blasphemy tends to be used by orthodox religious thinkes in their own repressive ideologies of many blasphemy tends to be used by ormouox religious thinkes a order to sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain their own repressive ideologies of purity against the sustain the susta the challenges posed by other cultures'.

## The Convoluted Sermon

The arguments, if they can be described as such, in In Good Faith' are either of truly 'bewildering naivety' or are directed towards soft targets. For example, Rushdie finds it hard to believe that people have been willing to judge The Satanic Vener and its author, without reading it, without finding out what manner of man this fellow might be . . . But since the novel is written for Western audiences, and since for the vast majority of Muslims as Rushdie tells us right at the beginning, fiction is quite meaningless, this is hardly surprising. Either Rushdie must concede that Muslims are intelligent and can and do read fiction a fiction, or he must concede that being fools they will judge him without reading his unreadable book. And what logic says that one has to read a book to judge its author? How many Marrish have dipped into Das Kapital let alone read it from cover to cover How many of those who fought Hitler (who mentioned him?) for the manner of man he was actually read Mein Kampft? Even in British law, one has only to prove that an offence exists, not to prove that one has read the offensive material. But there s another more important point to be made here. Did it occur to the author of The Satanic Verses that his Western readers will accept his picture of the Prophet Muhammad without ever trying to find out what manner of man he was? Did he not know that in his novel history and fable are so merged that knowledge a precluded, the potential for truth obscured, the ability to make reasoned evaluations fundamentally eroded, the possibility of dialogue made a nonsense? Does he really believe that after his long and convoluted sermon, his readers will rush out to find out for themselves what manner of world-view is Islam

The Westlin Argunans and more non-statements, Rushdie has no answers to and the state of Mastim protesters such as Shabbir Akhtar, and the street, crude character assassination wins Kabban is described as a 'Stalinist' for pointing and and be accountable to the community'! As

as a saparticularly ironic charge since the novelist a annual size supporter, already subscribes to this w m ms point Rushdie follows a clear logic: anyone or his sacrosanct art must either be a are inflower of some nasty authoritarian character of one bear.

and Rushdie tries to paint himself as a lonely saint and to stop the tide of fundamentalist wrath that is are tweets him: the solitary figure of a single writer as "enreadable" book against 'a religion boasting attended to the street Blake Morrison, in the and Sunday interview (also published in Granta 31, m m 113-25; Penguin, London), 'there was so much subset tidal wave coming at me, and I just couldn't shout and to be heard. This from a man who has sold over a as an hardback, had his wayward novel translated even a same European languages, who can, by simply lifting a as the front page of any newspaper, anywhere in as a United States, or any television news bulletin, or into a lengthy documentary without any effort. se seport of the European and American liberal dat generated pro-Rushdie and anti-Muslim copy greater than Mount Cone, one can safely say that sale of the second and communication resources of the constant and communication resources of the second and cacheral havoc he has caused, he still demands de papetback doesn't exist, the book has appressed. So freedom of expression now and sepressed. So freedom or expression now are heing denied was a solor, including this one, who are being denied and defend us? The irony who are being demed with a some one stand up and defend us? The irony Solution someone stand up and detend us: The mony solution is holding a billion

versus Civility

### **Pieces of Literary Polemics**

Both 'Is Nothing Sacred?' and 'In Good Faith' have been hailed Both 'Is Nothing Sacred? and In Social and Have been hailed as the 'greatest pieces of literary polemics ever written'. Indeed, as the 'greatest pieces of literary polemics ever written'. Indeed, as the 'greatest pieces of inerary potenties ever written'. Indeed it seems that Rushdie cannot write anything that can be described. by ordinary, human, superlatives. This is partly because he is championing an ideology, an ideology which is incapable of questioning its own assumptions, which sees all Muslims as 'fanatics' and 'fundamentalists'. And partly because he has the undying support of a group of friends who occupy key positions in the media. The situation is such that if Rushdie coughed a diseased phlegm on the face of one of his novelist friends, it would be captured on film by Tariq Ali and turned into a documentary. which would be commissioned by Farouk Dhondy and shown in the 'Rear Window' slot of Channel Four; Blake Morrison would reprint it as the lead story in The Independent on Sunday which would also contain an instant poll of various luminaries (Harold Pinter, Fay Weldon, Margaret Drabble, Ian McEwan, Arnold Wesker, Penelope Lively, Michael Foot: 'it is the most brilliant piece of political writing I've ever read in my life' (what an impoverished life!), et al.) and, Hanif Qureshi would write a lyrical appreciation of it in the Guardian as well as make an extensive appearance on 'The Late Show' or 'The South Bank Show' ('The more filthy the better as far as I am concerned, I too have spat a lot of phlegm in my life . . . '), Bill Buford would put it on the cover of Granta and Granta would also publish the damn thing as a pamphlet.

### The Supremist Malaise

Malise Ruthven too sees Muslims in much the same light with one difference: they are not just enemies of freedom, they are also definitely inferior beings. Unlike Rushdie who keeps his liberal supremacy at a subtle level, Ruthven, who I first met during my days at Arabia: Islamic World Review some ten years ago, is unashamedly supremist. In his world, there is a strong rigid, pecking order with liberal secularists topping the bill one knows that one is in familiar territory right from page one. Scene. Hyde Park, London. Action: Amongst the French, Spanish and the Davids. the Dutch, and the 'sophisticated, suave metropolitans like the blocks'. blacks', all wandering around the park, some utterly foreign,

observed. These aliens look 'wild and scraggy with hats and long bound wear white hats and long bound we will be a second with the long bound with observed. These aliens look wild and scraggy with wear white hats and long baggy of the look of the lo wear white hats and long baggy and 'wear white hats and long baggy about 'I am writing a book.

""" Jam writing a book.

"" Jam writing a book.

""" Jam writing a book.

" What about Dante? Commen-war about times, women were positively discouraged. Indirecent times, women were positively discouraged from, women were positively discouraged from, in mosques, lest they distract men from their devotions.

Lane. An Account of the commentary: Edward Lane. In mosques, lest they distract men from their devotions. An Account of the Commentary: Edward Lane, An Account of the Modern Equations I and Children of the Modern Equations I are a superior of the superior of we for Commentary: Edward Lane, An Account of the Modern Egyptians, London, 1836. rend dustons of the productive Egyptians, London, 1830. for Edward Lane, the gentieman-scholar of the colonial times to be sexually inflammable and perdepraved, violent, obstinate, stupid with a tendency to deprayed, violent, ousumate, stupid with a tendency to did and, at least some of them, having a strong did to and, at least some of them, having a strong and didots and, at least some of them, naving a strong a radial for training grass (see Alan London, 1986). Ruthven is a and a Satanic Affair (Chatto Windux, London, 1990) is Victorian paternalism and jingoism

THE BUILDING In the park are from the Indian subcontinent and g Missims, inferior to Arabs. They are 'harsh, neurotic and REVIEW. Unlike the Arabs who are secure in their identity REMOVE COMMINION OF THE CONTROL OF T still unsure of itself: it thrives on conflict and persecution, for a) through such can it reinforce its sense of distinctiveness.' If the poor sods feel persecuted there may be a strong reason for tafter all they are living in a society that discriminates against tan But what's this about they 'thrive on violence?' Does this rathet legacy of Edward Lane or is it an observation? Until to Rushdie affair blew up, the subcontinental Muslims were solbed as model, law-abiding citizens. Indeed, even Ruthven dult that 'If race were taken out of the equation, many, perhaps Bradford Muslims, would reveal themselves to be model Make up your mind man: either they are model Associonflict-seeking, bloodthirsty renegades? But consistency Alogic are not Ruthven's strong points.

To say that Ruthven is totally confused would be the merest of the true state of affairs. He tells us that the 'doctrine' sa with true state of affairs. He tells us that the document of revelation and did

not interfere with it was 'canonized' in the ninth century after the not interfere with it was canonized in the muslims before the debate between the Muslims before the Hadilh debate between the Muslims before that period Polk'. Does that mean that the Muslims before that period Folk'. Does that mean that the attended with by the Prophet?

believed that the revelation was interfered with by the Prophet? If so, why does not history – the same history that does not bother to hide the incident of the Satanic verses – tell us so? The debate about the created or uncreated nature of the Qur'an was between the Mutazilis and the Asharites – and not 'Hadith Folk' and continued till the tenth century. We have numerous other equally banal statements. He tells us, for example, that death by stoning is a Qur'anic injunction; it is not in the Qur'an. In Islam, we are informed, 'to question is to question the rule of God': yet, questioning is the methodology of the Qur'an, the Qur'an repeatedly asks questions and exhorts believers and unbelievers to ask questions and seek their answers. We are further told that 'the methodology of the hadith collectors depended more on isnāds than content'. Does that mean that if a hadīth is contrary to Our'anic teachings it was accepted because the isnad was foolproof? Why did the Muslim scholars then insist that any valid hadith must agree with the Qur'an and reason before one proceeds to check the isnad? Were they really so foolish as to travel for hundreds of miles checking for isnād while the content was clearly against the Qur'an or reason? Something is wrong somewhereand it is in Ruthven's head. A point made amply clear when we hear Ruthven announce that 'Sunni Islam, lacking in educated priesthood, seemed to have committed the sin of shirk, by elevating the Qur'an to the level of God.' Does that mean that Shī'a Islam does not regard the Qur'an as the Word of God? The Qur'an is Islam: to be a Muslim is to (voluntarily) accept that the commands of the Qur'an are the commands of God. 'Muslim apologists', we read further, 'rationalise the Prophet's twelve wives . . . in terms of his needs to form political and tribal alliances' but 'like Joseph Smith, the Mormon prophet, Muhammad may have justified his sexual urges by reference to divine revelation. Ruthven too has his sexual urges as we learn when he encounters a prostitute, in the good company of Shabbir Akhtar, and wants to give her some money to 'listen' (tell us another one!) to her. Would Ruthven, then, be ready to marry elderly widows much past their prime? Would he marry an old woman who was about to die in three months? Can he deny that, even today, marriage

warring tribes together and in bringing warring tribes together and Arabia? Secular anological tribal loyalties in Arabia? a geal part in pringing warring tribes together and Arabia? Secular apologists have a great pribal loyalties in Arabia? Heir personal constants and arange knack of imposing their personal constants. Arabia? Secular apologists have Secular apologists have the personal, convoluted the personal strange knack of imposing their personal, convoluted that can easily be a secured to the personal theories on data that can easily be a secured to the personal theories on data that can easily be a secured to the personal theories of the personal theor declastrange knack or imposing their personal, convoluted on data that can easily be explained on data that can easily be explained on data that can easily be explained on declarations of the declaration of the declaration

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A presented to give himself scholarly pretensions he uses a number of a presentation of the components. R Date himsen scholarly precentions he uses a number of discovery anti-Islamic Orientalists, old and new, who and agreement and outlandish theories. Thus Michael the co-author of Hagarism, who argues that Islam is a in conspiracy with Judaic roots (see M.D. Valimamad's TOTAL NO.2 (1981), pp.64-6), is the main or to Ruthven's portrait of the Prophet. Supporting cast min Sir William Muir, the nineteenth-century Orientalist who and a picture of the Prophet as an anti-thesis of Jesus (Jesus Is duste, Muhammad was sensual; Jesus loved peace, blumad was violent; Jesus was sincere, Muhammad was mare-in short, Jesus was good and holy, Muhammad was ulad evil); and John Wansbrough, A. Guillaume and W. Intermety Watt. To counter the criticism he may receive for magaricular category of jingoist Orientalists, Ruthven states mous Muslims have occasionally taken offence at the nament of the Prophet 'by such writers'. I suppose that since trace pious, it automatically excludes them from being intellia objective and critical! Drawing freely from these authors, is a tells us that the Prophet behaved with 'utter ruthlessness', The origins of the Qur'anic text are obscure, Zinā (adultery) has the root of the Islamic cosmic order and historic DarWas like 'the old pre-Gorbachev Soviet bloc'. The first agestions are, of course, a total distortion of history, the ada product of Ruthven's deranged mind, but the reasons Last comparison are interesting. Apparently, some fuqahā' s) forbade Muslims to go to Dār al-Harb. It does not occur then that such a ruling may have been introduced during Rind when Muslim travellers risked their lives by entering Assimilands. After all, the Christians of yore were not all

Sacruege versus Civility

### Labelling Muslims

The second component of Ruthven's method is labelling; if you label someone, say call them fundamentalist, then obviously you have understood them. We are thus treated to a classification of Muslims in Britain, like the Deobandis, Barelwi and Tablighi Jamaat who get their funding from Saudi Arabia (a little difficult when they are banned from the country). The Islamic movement we are told, has two mainsprings: the Ahmadiyya which exercises an influence on the 'better educated' despite the fact that its founder Mirza Ghulam Ahmad (1839–1908) 'announced that he was receiving revelations directly from God' and went on to declare himself 'an avatar of Krishna' and claimed that 'he travelled to Kashmir and Afghanistan in order to convert the Ten Lost Tribes of Israel'; and the other Jamā'at-e-Islāmī, which is an extreme right-wing fundamentalist organization. Thus enlightened, Ruthven tells his readers that the notion of izzat, or honour, dictates everything these groups do and everyone, but everyone, suffers from some kind of sexual hang-up. Most have 'trouble performing with wives they have no feelings for, wives chosen by their relatives in Pakistan'. Local prostitutes thus do brisk business: 'there was no scandal to the faith in the services (they) render the community . . . no threat to izzat in the

The third aspect of Ruthven's methodology is to ransack back-to-backs." unsavoury Muslim fringe groups and use their literature and opinions both to provide evidence for his absurd theories and as a trump card in discussion. Thus, we are told that 'embedded in the generalised anti-Western thrust of fundamentalist discourse there exists a specific anti-semitic thread'. The evidence for this generalization comes from the articles of Yaqub Zaki. Does Mosley provide us with evidence that there is a general anti-semitic trend in Britain? We are further told that in the Islamic literal tradition' superhuman myths are attributed to Muhammad: he was born circumcised, the earth swallowed up his excrement (dos she not swallow all our excrement?) . . . His shirt was enough to cure a Jew's blindness... This is at the same level as considering the journalism of the Sun as the literary tradition of Britain. (You know, all those stories about vivacious nurses and naughty vicas booking in the stories about production of Briain. The booking is the stories about production of Briain. bonking in the church garden!) In Bradford, Ruthven asks a Muslim scientist collect Among (who my friends in Bradford) Muslim scientist called 'Anwar', (who, my friends in Bradford

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Robring goes around Bradford to Bradford to Learning in discussion. 'I went to Bradford to Learning to Bradford to Bradfor Country goes around Bradford cornering various people and them in discussion. 'I went to Bradford to listen', he is the more attention to the statement is used every the statement is used every the statement is used. age that in discussion. I went to Bradiord to fistent, the make stoppededly; but the statement is used, every time, to make libraried point. He meets Sher Azam, President of the independing point. The inects offer Azam, Trestuent of the ined of Mosques, and presents two arguments: (1) The Satanic local of Mosques, and presents two arguments. (1) The Sutante not has of just offending bits out of context, and (2) no one is will for buy a book they do not like. The first argument I state of tackled in my discussion of Rushdie's 'In Good in the way it deserves the answered. Suppose I write a fictional work based on the ad Malise Ruthven. I change certain details but ensure that hadearly recognizable as Malise Ruthven, writer and journalist. The details I change make him look like . . . well, lets just say a rady pasty piece of work with all manner of evil sidelines. Will lathern worry about buying the book or will he take me to court tibel and defamation? When Duncan Campbell, the investigaejournalist, recently found himself in a similar situation, as danot a BBC drama-doc, he did not worry about watching it Is sitting room - he took the BBC to court and won. The idea a offence only exists if you buy a book is a particularly sidounding one. The same can be said of the other question Anwar: 'You have studied Islam and know that what's the hook isn't true. Why does it matter, since you know the Knowing the truth does not repeal an offence: Ruthven has the truth about my proposed book about him; it does not a that the libel and defamation it contains have been sorted Rathen takes great pride in scoring points from people who an equipped to defend themselves. However, when he meets Akhtar the tables are turned. He has no answer to the

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# **Labelling Muslims**

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The third aspect of Ruthven's methodology is to ransack unsavoury Muslim fringe groups and use their literature and opinions both to provide evidence for his absurd theories and as a trump card in discussion. Thus, we are told that embedded in the generalised anti-Western thrust of fundamentalist discourse there exists a specific anti-semitic thread'. The evidence for this generalization comes from the articles of Yaqub Zaki. Does Mosley provide us with evidence that there is a general anti-semitic trend in Britain? We are further told that in the Islamic literary tradition' superhuman myths are attributed to Muḥammad: 'he was born circumcised, the earth swallowed up his excrement (does she not swallow all our excrement?) . . . His shirt was enough to cure a Jew's blindness . . . 'This is at the same level as considering the journalism of the Sun as the literary tradition of Britain. (You know, all those stories about vivacious nurses and naughty vicars bonking in the church garden!) In Bradford, Ruthven asks a Muslim scientist called 'Anwar', (who, my friends in Bradford

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Radding him Darwinism and the Qur'anic view of science! Rubben goes around Bradford cornering various people and Rubren goes around Diagnord cornering various people and agging them in discussion. 'I went to Bradford to listen', he the statement is used, every time, to make indescending point. He meets Sher Azam, President of the (uncd of Mosques, and presents two arguments: (1) The Satanic lima is a work of fiction, and you have to see the book as a those, not just offending bits out of context, and (2) no one is umpelled to buy a book they do not like. The first argument I amplified already tackled in my discussion of Rushdie's 'In Good Fifth; let me answer the second question in the way it deserves be answered. Suppose I write a fictional work based on the & of Malise Ruthven. I change certain details but ensure that heis clearly recognizable as Malise Ruthven, writer and journalist. The details I change make him look like . . . well, lets just say a rally nasty piece of work with all manner of evil sidelines. Will Ruthen worry about buying the book or will he take me to court ir libel and defamation? When Duncan Campbell, the investigato journalist, recently found himself in a similar situation, as utim of a BBC drama-doc, he did not worry about watching it alissitting room - he took the BBC to court and won. The idea hat an offence only exists if you buy a book is a particularly bandounding one. The same can be said of the other question k asis Anwar: 'You have studied Islam and know that what's a the book isn't true. Why does it matter, since you know the tally knowing the truth does not repeal an offence: Ruthven boss the truth about my proposed book about him; it does not that the libel and defamation it contains have been sorted Ruthven takes great pride in scoring points from people who at top equipped to defend themselves. However, when he meets Sebin Akhtar the tables are turned. He has no answer to the

counter-arguments produced by Akhtar - he thus resorts to assess in a suggests that Akhtar should

counter-arguments produced by Akhtar ne thus resorts to character assassination and suggests that Akhtar should consider to black next. therapy! The kettle proposing a solution for a black pot! Eventually, Ruthven wanders into a conference where an Eventually, Kuthiven wanders the a conference where an impressive account of *The Satanic Verses*, locating it in the content in the content is being presented. Ruthyen tells us as of world literature, is being presented. Ruthven tells us that the conference had serious mobile. Muslim gathering at the conference had serious problems in Musim gamering at the beauty of magical realism. 'There is something understanding the beauty of magical realism.' There is something wrong when a book of this kind is called literature', Muslims kept shouting. This was a strange reaction on their part as magical realism developed by Jorge Borges and Gabreil Garcia Marquez in South America deliberately subverts the dominant mode of narrative realism by introducing surrealistic events. This subversion of narrative forms has a political dimension: 'it involved a deliberate, self-conscious attempt to break with the cultural imperialism of European form.' Since The Satanic Verses fiasco. we have had a long line of bearded academics telling us that magical realism is a new and liberating form of literature that benefits Third World folk. First: there is nothing new in magical realism - it is there in Kafka and Beckett. Second: Borges, Garcia, Llosa, Fuentes et al. are more European than South American. as they themselves emphasize and is obvious in their politics and attitudes towards the indigenous people of Latin America. An issue in Mario Vargas Llosa's campaign for the presidency of Peru was his condescending attitude towards the Peruvian Indians. Indeed, more aware South American novelists, like Vlady Kociancich (author of The Last Days of William Shakespear, Heinemann, London, 1990), although a student of Borges and still writing in a similar genre, cannot distance themselves further from the magical realists. Third: magical realism gives the appearance of speaking from the perspective that incorporates the Other but in so doing it merely utilizes that conception of the Other that fits within the Orientalist paradigm. The grotesqueries in Midnights Children could have sat happily in Kipling; Carlos Fuents murdering, looting, obnoxious Mexican revolutionary in The Old Gringo would have no problem in finding a place in any conventional actions. tional, anti-Mexican novel. Those who sing the praises of magical realism as a liberating literary force are in fact promoting a new brand of a favourite Western brew: 'cultural imperialism'.

The Muslim Argument

Fundamentalism and applies the characteristics of fundamentalism and applies the characteristics. specifical the book, Runnven guoty compares Christian and to characteristics of one to characteristics. indamentalism and applies the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of one to find a policy of the characteristics of the But Christian rundamentarism and Islamic fundamentarism and Islamic fundame The distinction is to be found in the adjectives Christian path firms, arise from different roots. The distinction is to be found in the adjectives Christian distinction is to be found different roots, are founded submit. Both 'isms' arise from different roots, are founded A Section 1800 arise from unrerent roots, are founded in the roots of ideas and institutional and philosophic abstract tests, history of ideas and institutional and philosophic are circultated. Meither are simplistic movements of thought and action. Neither are simplistic movements odd of thought and action. Netting are simplistic movements are simplistic movements.

The opinial point is that both for J. about contain many curverse strades of optimor and interpretaregality even though their approach is literal in the sense relative even mough their approach is interest in the sense perfection meaning of their rounding texts. Christian Turi-Indianity and the modern disputes of Christian exegesis that are occasioned a variety and diversity of fundamentalist re-The same is true of 'Islamic fundamentalism', but here Tayor distinction must be added. The term 'Islamic fundamenis has been imposed rather than chosen by the Muslim monents of a variety of interpretations of the contemporary ranng of being a Muslim. If the definitional points and doctrinal agmentation of Christian fundamentalism were put to such Malins they would deny, as articles of their very faith, that they add or should or in fact do subscribe to such notions. To analyse lance fundamentalism as if it were a Christian response to the lible is total nonsense.

Ruhven comes up with two insights by studying 'Islamic ntimentalism' in terms of 'Christian fundamentalism': (1) the making of religion is an essential component of what is exally called 'fundamentalism'; and (2) materialism is central hadamentalism. For Muslims, we are told, this 'privatisation takes the form of internalising the text of the Qur'an'. This lourse a totally postmodern statement: it is quite meaningless. being Muslims try to internalize the text of the Qur'an is the definition of being a Muslim. It is the Sufis who, by consent, succeed most in internalizing the text of the an but they are generally considered to be at the opposite of the scale to fundamentalism. And Muslim fundamentalists no more or less materialists than non-fundamentalists: the Regionity of those dubbed 'fundamentalists' in Pakistan, India, Sacrilege versus Civility

Bangladesh, Iran, Turkey, Tunisia, Algeria, Nigeria and the poor people, existing just above subsistence level the Bangladesh, Iran, Turkey, Tunisia, Aigeria, Nigeria and the Sudan are poor people, existing just above subsistence level to materialist is the height of secularist folly.

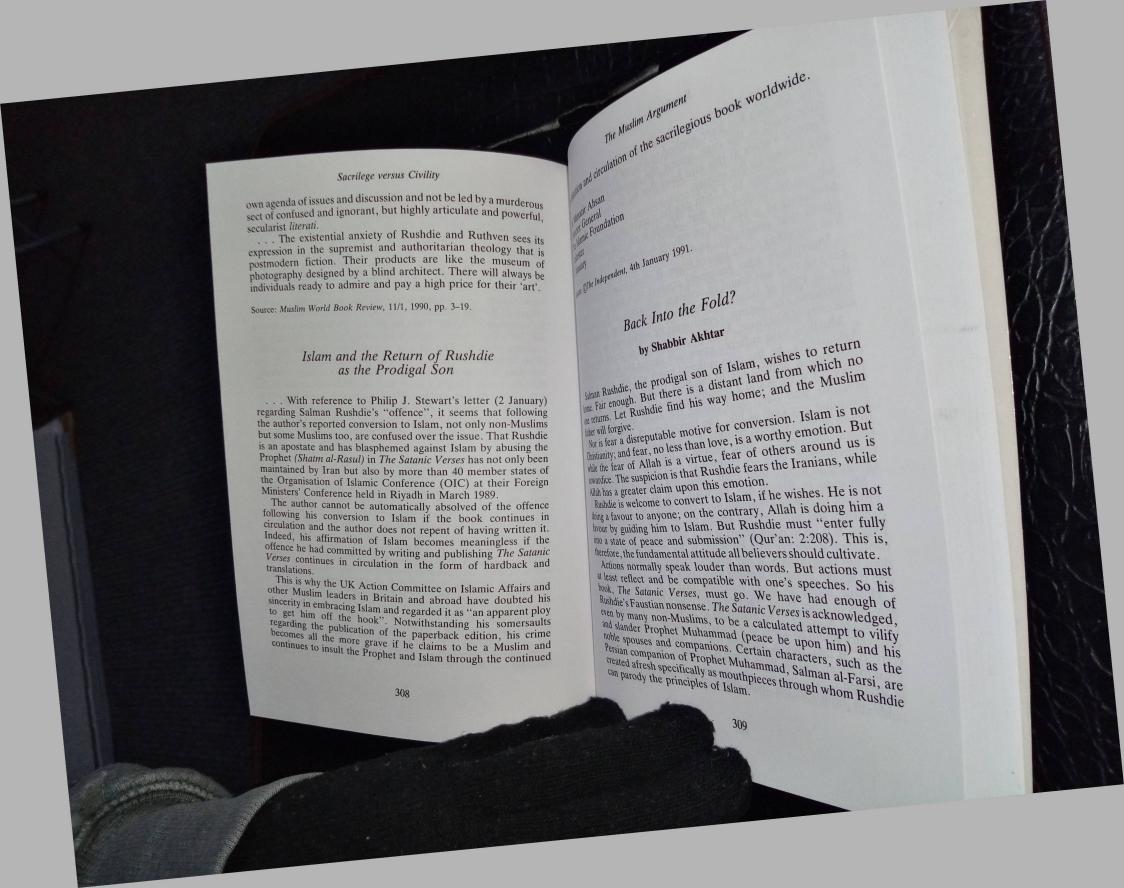
This absurd analysis has a purpose. It labels Muslims with This absurd analysis has a purpose. It labels Muslims with certain characteristics which enables Ruthven to reach his preconcertain characteristics which conclusion: 'Islamic fundamentalism, like fascism, holds ceived conclusion: 'fully integrated' society free from the fascism, holds out the vision of a "fully integrated" society free from damaging out the vision of a runy integrated society nee from damaging divisions of class and wealth . . . Like fascism, it seeks a classical foundation in absolute certainty: the only like is psychological foundation in absolute certainty: the only difference psychological foundation will of the Leader, it relies on the Will being that instead of the Will of the Leader, it relies on the Will of God . . . The fundamentalist mentality – absolutist, anti-democratic and highly authoritarian – is prone to see conspiracies where none exist . . .' So Hitler comes in useful again. But what is this: Ruthven actually likes Muslims: 'I am', he writes, 'well disposed towards religious fundamentalism'. Why? The answer is given a few pages later where Ruthven delivers his coup de grace; 'fundamentalism . . . is hard, factualistic and philistine, impervious to the multi-layered nuances of meaning that reside in texts, in fiction, in music and iconographies, in the cell of art and culture where modernity – that universal modernity created by a vibrant. still dynamic "West" - stores its spiritual wealth. So, fundamentalism may be inferior, but Ruthven is well disposed towards it because he is a supremist: like the fascist, he believes in the purity of his dominating and subjugating culture, that 'universal modernity' that preserves the purity and hegemony of the 'vibrant, still dynamic West'. Ruthven's supremist mediocrity does not allow him to see the naivety of his statement. If the spirituality of Ruthven's culture is only found in texts, fiction, music and iconographies, then it is a very impoverished spirituality for it is not readily accessible; moreover, it is only accessible to a select few since only the elite plough through literary texts and fiction, appreciate classical music, and patronize art galleries. Or, is one to believe that all pop music, pulp fiction, cultish iconography is spiritually uplifting? It is a basic tenet of belief of postmodernist writers that great art and literature is only accessible in the seminar rooms of universities and colleges; that the ordinary mass of people have nothing to do with literature and art - indeed, they should be kept away from such enterprises!

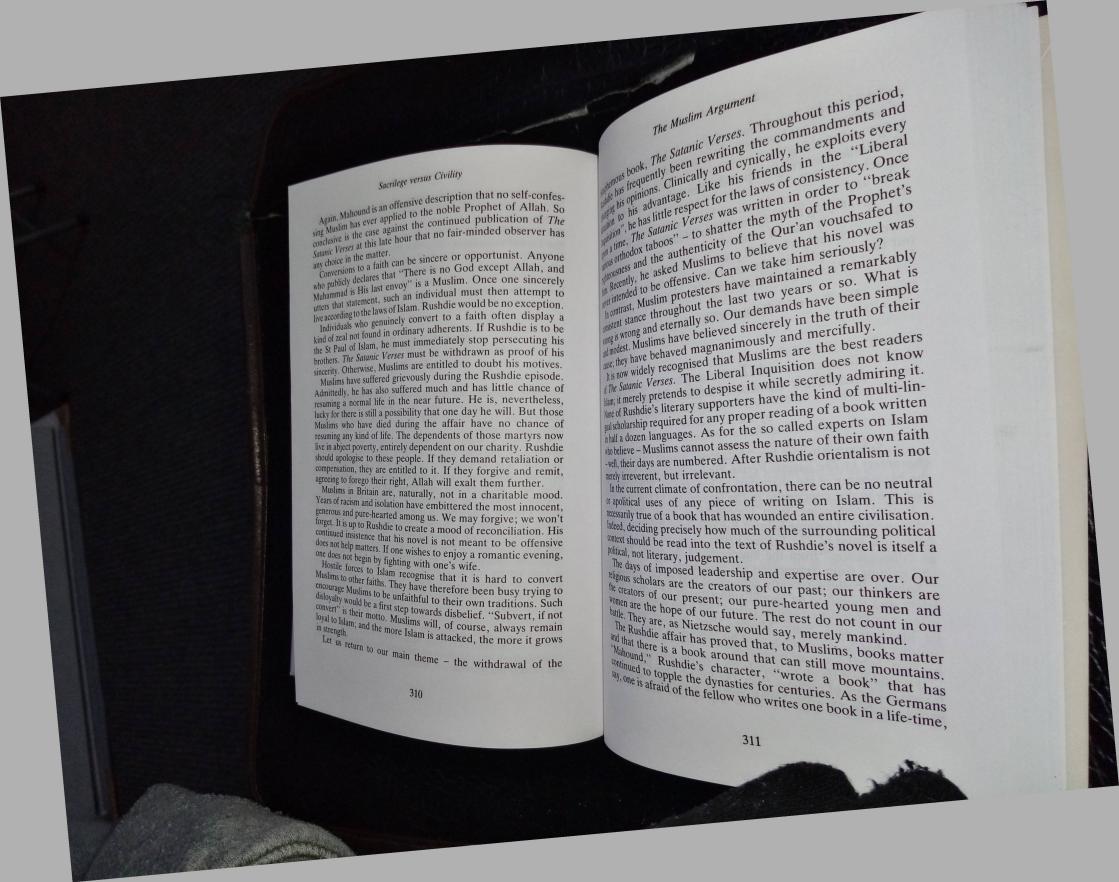
We now move to the climax of Ruthven's hierarchical litany This time it is that of cultural evolution wherein the Greek

but to triumph over but to triumph over but to survive but to triumph over with that most primitive. but to triumph over but to triumph over but to triumph over but to survive but to triumph over but the fittest not merely to survive but to triumph over but to survive but survive but to survive b where in the residents of his with that most primitive of his of his with the residents of his wherein the residents merely wherein the fully oral culture, wherein the they merely it is a literary to be located since they it is a literary to be located since of his imaginings are to be located since of his imagining of his imaginings are to be located since of his imagining of are to be located since they merely it is literary text it is a literary text and oral literary are as a sound form – as a literary text and oral literary are as a sound form sinferior because it is an with one of the literary literary text it is an oral literary text in a sound form – as a literary text in a constant or a sound form – as a literary text in a constant or a sound form – as a literary text in a constant or a sound form – as a literary text in a constant or a sound form – as a literary text it is a constant or a sound form – as a literary text it is a constant or a literary text it is a constant or a sound form – as a literary text it is a constant or a sound form – as a literary text it is a constant or a literary text it is a constant or a literary text it is a constant or a sound form – as a literary text it is a constant or a sound form – as a literary text it is a constant or a sound form – as a literary text it is a constant or a sound form – as a literary text it is an oral literary text it is an oral literary text in a constant or a sound form – as a literary text in a constant or a sound form – as a literary text in a constant or a sound form – as a literary text in a constant or a sound form – as a literary text in a constant or a sound form – as Justice to them. Islam is inferior because it is an oral with appreciate to them. Islam is inferior because it is an oral with the deep connection with the deep connection with appreciate As evidence Ruthven tells us: "the deep connection with the deep connection with th As evidence Ruthven tells us: the deep connection with where oral testimony still where oral testimony are not usually to be a substitution of the Is maintained in Islamic law, where oral testimony still taken in affidavits are not usually taken in written affidavits are not usually taken in writing things down has been the Muslim and things down has been the Muslim affidavits are not usually taken in affidavits are not usually taken in affidavits are not usually taken in the Muslim custom since white with the Muslim custom since and written affidavits are not usually taken in the Muslim custom since white with the Muslim custom since and written affidavits are not usually taken in the Muslim custom since and written affidavits are not usually taken in the Muslim custom since and written affidavits are not usually taken in the Muslim custom since and written affidavits are not usually taken in the Muslim custom since and written affidavits are not usually taken in the Muslim custom since are not usually taken in the muslim cust Writing things down has been the Muslim custom since "When you contract a "When you contract a "When you fislam. The Qur'an says: (2: 282). Writing was down has been the Muslim custom since "When you contract a "When you contract a "When you contract a "Islamic for a fislam, record it in writing, the Prophet recorded the prophet recorded the prophet is an an Islamic form when the Qur'an was revealed; the Prophet recorded the when the Qur an was revealed; the Propnet recorded in which the Qur an was revealed; the Propnet recorded in whiting. In an Islamic court, oral biscontracts and treaties in writing. In an Islamic court, oral presented to written annuavity for a simple reason:

Statistical be obtained under duress; or al testimony allows the fights can be obtained under duress, or at resumony anows the post concerned to speak freely in the presence of a judge. The read oncerned to speak treety in the presence of a judge. The basis and the culturous rous which the police, and released A GOTHERSHOIN SANGHER UNITED TO THE PROPERTY OF THE PROPERTY O be point well. . . .

h'in Good Faith', Rushdie asks: 'How is freedom gained?' ladanswers: 'It is taken: never given.' In a world where secularist audians wield the power of description and render invisible and and information or reasoned argument that challenges tartalisman, Muslims have to take their freedom and break out their authoritarian spell. We must fight to ensure that we have was and freedom to describe ourselves with our own languages adicategories. Secularism demands that Muslims answer only as passioned, according to the agenda of relevant issues determined the secular imagination – whether or not these are relevant to inquiry. The very act of answering these questions is an ad subjugation and willing cultural annihilation. As Webster rands us so eloquently, in this 'secularised and agnostic culture Regulates threat to human values seems increasingly likely to minofrom murderous faith, as it has done for many centuries, murderous art'. Muslims must ensure that they set their





not the one who writes one every year. The West, for all its claims and know, not the one who writes one every year. The West, for all its claims to secular power ladars to intellectual achievement, does not see scholarship and the ledge as anything more than a means to secular power. Islam true value at the scholarship and the schola ledge as anything more than a means to secular power. Islam, the intellectual religion par excellence, knows the true value of

In any case, we Muslims have consistently given a clear consistent given given a clear consistent given given a clear consistent given gi In any case, we require the strains have consistently given a clear message, saying nothing merely out of malice and leaving nothing of cowardice. For if the trumpet of the strains of th message, saying nothing merely out of mance and leaving nothing unsaid merely out of cowardice. For if the trumpet gives an analysis of the state of unsaid merely out of cowardice. For it ine tumpet gives an uncertain sound, who shall prepare for battle? It is for us to state the state of the sta Our case, not pleading for any help except from Allah - our only Lord and Patron. And victory is near.

Source: Africa Events, 7/2, February 1991.

### Rushdie's Commercialized Blasphemy A Testimony:

by Ali A. Mazrui

. . . Salman Rushdie has "distanced" himself from some of his characters in The Satanic Verses. He has dissociated himself from the blasphemy of the characters he has created. Would you agree that is a major concession to the sensibilities of Muslims?

Verbal distancing from blasphemy is easier than financial "distancing". I assume Salman Rushdie is still collecting royalties from new sales of The Satanic Verses. How can that be regarded as "dissociation" from the blasphemy of the novel? Rushdie is still gaining from commercialized blasphemy . . .

Salman Rushdie recently announced that he has converted to Islam and therefore he should automatically be forgiven for the offence he committed against Islam. That is the death fatwa should be lifted as well. Some Muslims have doubted his sincerity, arguing that he only announced his conversion in order to save his skin. What are your comments?

It would be difficult to dispute his sincerity if he was indeed to forego millions of earnings from The Satanic Verses. If he made such a sacrifice, we would have to give him the benefit of the doubt.

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Nihilistic, Negative, Satanic

by Syed Ali Ashraf

habilite has written a negative satire on life. It is nihilistic. There is a positive norm. Love is presented as either sentimentality or lust. Opposite noninates. Angels and Satan and the devils are namade fabrications. Religious consciousness is shown only as

Rushdie then goes to the highest domain and tries to pull it down to move that the Prophet of Islam (peace be upon him) was not at all the refect man history tells us of. He sides with the orientalists because but's convenient for him so that he can distort history as much as it mishim to do so. That is why he concocts a new kind of myth and unsasexual pervert into an angel but an angel who himself does not how what message he pours into the heart of the Prophet.

his obvious thus that Rushdie is not interested in presenting a acceptionation into reality. He is interested in proving a theory of Is own. The theory is a simple one. It is just disbelief in hyphethood, in the coming of 'revelations' from God and in the rection of humanity in the life and character of Prophet Landand, peace and blessings of God be upon him. In order to do Rushdie picks up the myth of the so-called Satanic Verses — which Statis alleged to have put into the mouth of the Blessed Prophet and this chalar has a series of the cancelled later on being informed from God. No authentic bigh scholar has recorded this and many great Islamic scholars bit ejected it as a fabrication of the Makkan unbelievers who Wed this rumour in order to cast doubt into the minds of newly noticed and other people about the very authenticity of all

revelations which, the Blessed Prophet claimed, to have been brought for him by Archangel Gabriel. Rushdie has taken it as inus and revelations which, the Biessed Prophet claimed, to have been brought down to him by Archangel Gabriel. Rushdie has taken it as true and the first the authenticity of the revelations. Probably it is bank. down to him by Archanger Gabrier. Rusingle has taken it as true and lost his faith in the authenticity of the revelations. Probably it is belter than a power had any faith whatsoever, nor does he seemed.

lost his faith in the authenticity of the revelations. Probably it is better to say that he never had any faith whatsoever, nor does he seem to be a even tried to explore religious consciousness. person who has even tried to explore religious consciousness. What is most satanic in this venture of Rushdie is that he has Written this novel to satirise the Prophet and his Companions, to ridicule religious consciousness of people, to remove from the hearts of people any sense of reverence for angels, prophets, holy books, and hence any faith in God and the Hereafter. He has intentionally and deliberately distorted the history of the Blessed Prophet and his Companions though he has retained the names of the Companions and chosen the name that vicious missionaries in the Middle Ages used to give to the Prophet (peace be upon him) only in order to tell

Here we are faced with a fundamental problem. If some writer uses my name and the names of some of my friends and also selects some situations and incidents of my life and distorts them and vilifies them do I not have the right to charge that person for slander and deformation? Should not the Muslim community have the right to condemn this man, for blasphemy because he is using a thin veil of a fiction in order to vilify the Prophet and all that they hold dear to them? As the author is not interested in presenting his own realisation of any truth, as he is preaching an anti-Islamic theory in the guise of a novel, his liberty as a writer ends and he should be treated as anyone producing blasphemous writing is treated.

The method that he has adopted to achieve his goal is also confusing and unsuccessful from the literary point of view. How could the two characters Gibreel (Gabriel) and Saladin fall from the sky and still be alive? How could they get transformed and how could they become normal again? How could they have the normal human body and how could they at the same time move about and influence

people across space and time? Rushdie tried to learn some Sufistic terminology and some Hindu and Buddhistic terms and started playing with them in a childish way. He wanted to be realistic and fantastic at the same time. Where he failed miserably is in portraying people's feelings when they see the transformation of Saladin or Gibreel as if these are normal things. In a normal situation these abnormal things do not happen. In a fairy tale they do. His attempt to mix normalcy and fairy tale myths created by

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The people is a larry tales, it would have been convincing to the sensibility of history jars on the sensibility of history jars of history ja of history jars on the sensibility of the people of the pe Prophet and his Companions are not mythical figures and which he has tried to use which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in which he has tried to use in the manner in t which must be manner in which he has tried to use which must be manner in which he has tried to use the must be must b John with Muslim readers are concerned this distortion hurts and when their awareness of the historicity of the Prophet and when of their awareness of the historicity with the concerned this distortion hurts. The large of their awareness of the instoricity of the Prophet and which makes them a straight of their normal religious sensibility which makes them are not just fictitious this was a subject of the prophet and the straight of their normal religious sensibility which makes them Jakes of their normal rengious sensionity which makes them are not just fictitious things, they are likely lies told by Rushdie knew fully how he would be a sensioned to the sension of their normal rengious sensionity which which which is told by Rushdie knew fully how he would be a sensioned to the sension of their normal rengious sensionity which which we would be a sensioned to the sension of their normal rengious sensionity which makes them January Rushdie knew fully how he would be upsetting the last about them. It is and the could care least about them. He listened to The made but he could care least about them. The instened to make the non-Muslims and the historic connotations of the Muslim figures. From point of view, therefore, he attempted to dissociate the point or view, the level, the attempted to dissociate the integrations and the Companions and impose upon them historically false and pejorative implications. The difference The Marketing Land Country and myths as symbols by a far far superior TS Eliot, and Rushdie will indicate why Rushdie fails while

But forexample, has used the Christian myth of the Holy Grail in La Tour Land. He did not destroy the feeling of sanctity that the memstory of the Holy Grail arouses in the mind of the reader. On bother hand he adds a new meaning to the traditional meaning by tholising through indirect implication the holiness that modern vision has almost lost, the holiness that is at the root of human mass, the holiness that we are seeking and continuously being bated from reaching. Thus this Christian image provided a remote of reference and creates a depth, gives it universality, as people through the spiritual tradition of all great religions. the other hand spurned the normal historical spiritual say that the Prophet and his Companions would rouse in the Matthe reader. He jumped into the arena of vicious missionaries brologians of the Middle Ages of Europe, uses the name they and Mahound', selected the falsely ascribed 'Satanic verses' and des his book as 'The Satanic Verses', laughs at the traditional bild piety and holiness that the image of Gabriel rouses in propers and normers may the image of the propers and thereby arrogantly cuts himself off from stratigio-mystical-spiritual traditions of this world and tries to

depend upon the images supplied by superstitions about the homed depend upon the images supplied by superstitions about the homed Devil, by pseudo-mystical mystifying magical images of Rekha on the carnet penalising Gibreel and the pseudo-assist. Devil, by pseudo-mystical mystifying magical images of Rekha Merchant on the carpet penalising Gibreel and the pseudo-saint with the neo-angelic Gibrael Merchant on the carpet penansing Gibreel and the pseudo-saint Ayesha and her sexual satisfaction with the neo-angelic Gibreel who himself thinks that sometice. Ayesha and ner sexual satisfaction with the neo-angelic Gibrel coming from nowhere, a Gibreel who himself thinks that someting through him which he himself is sumpised to find Available. is happening through him which he himself is surprised to find. At the lowest level religion for him is what Ayesha symbolises. At the highest level religious consciousness is nothing but the machinations.

Rushdie thus disconiates being the dis of a self-made Prophet or Imam, Rushdie thus dissociates himself completely from the spiritual-cum-religious-cum-moral traditions of mankind and tries arrogantly to assert his own interpretations of Prophethood, revelations, angels, devils. He is too much of a product of the mechanical hu-ha of today and not a person with any insight

Rushdie is thus a practitioner of black magic who turns things upside down. Does he see anything great or good in human nature? Rushdie succeeds in portraying a large number of characters of which the two are the most prominent. Gibreel and Saladin. The characterisation of the Prophet and his Companions is highly twisted and incompetent. In his attempt to theorise and present a distorted version of history it was not possible for him to have any norm of behaviour which would show, as sometimes he wanted to, a conflict between good and evil. It is his incapacity to understand or respond to human greatness that makes him highly confused. Men and women may be led by superstition but Religion is not superstition. Ayesha and her followers are destroyed by their false beliefs which they sincerely held. This type of religiosity is present in human society but this should have been presented as an aberration and not genuine religious sentiment or beliefs. As against this type of pseudo-religion presented as religion, he does not present any truly religious character or even a predominantly 'good' (to use the Aristotelian concept) character in the whole novel. When the Prophet and his Companions are confused or corrupt or hypocritical like politicians where can he find a really 'good' character?

There is thus no relief in this novel. It is mentally disturbing, almost paranoic in its love of a corrupt society. To use his own words it is 'locus classicus of incompatible realities. Lives that have no business mingling with one another sit side by side upon the omnibus' of his novel. 'One universe, on a zebra crossing, is caught for an instant, blinking like a rabbit, in the headlamps of a motor

alien and contradictory continuum is to be a may be an antirely alien and contradictions in human and contradictions in human and contradictions in human such co when the succeeded in presenting such contradictions in human and the succeeded in presenting such contradictions in his ability to portray contradictions are an overlist lies in his ability to portray. John Succeeded in presenting such contradictions in human succeeded in presenting such ability to portray such lies in his ability to portray such significant and the succeeding such as a novelist lies in his characterication. Japan We go a bit deeper into his characterisation we will be with the go a bit deeper into his characterisation we will be with the same characters are repeating the same char a bit deeper into his characterisation we go a bit deeper into his characterisation we go a bit deeper into his characterisation we go a bit deeper into his characterisation the same side of his when we go a bit deeper into his characterisation with the same his characterisat John Stand term satance, i.e. the world of passions and lust and the world of passions and lust with standard standard to struggle with satisfacts not for a moment relieved by a desire to struggle with satisfacts not for a moment relieved by a desire to struggle with satisfacts not for a moment relieved by a desire to struggle with

g loor International, 28th October-10th November 1988, pp.16-17.

14th February 1989

Eine Ambassador of the United States Unenca in Pakistan.

Memorandum to the US Ambassador in Pakistan

In Excellency:

lification of any person is a crime against humanity and has ms been so treated in civilized society. But vilification of a his family and his companions is a far more heinous crime. Education of such slanders through instruments of mass-media de the cover of freedom of expression can never be condoned. a why every society has some kind of a law of libel and some by protect the honour of the living and the dead.

and the deliberation of the nying and the nying and the deliberation of the nying and nying and the ny Missed by Penguin/Viking from London last year and has just phished by Viking from the U.S.A. under the title "The

Satanic Verses'. This book contains vicious attacks, abominable and calumnious and slanderous statements. Satanic Verses'. This book contains vicious attacks, abominable falsifications, and calumnious and slanderous statements against Abraham (a Prophet in whom all believers in Indain. falsifications, and calumnious and standerous statements against Prophet Abraham (a Prophet in whom all believers in Judalsm, and Islam believe) and Prophet Muhammad (anamad Prophet Abraham (a Prophet in whom all believers in Judaism, Christianity and Islam believe) and Prophet Muhammad (peace be peaced in the able to be prophet Muhammad (peace be peaced in the able to be peaced in the able t upon him), his respected wives (who are more sacred in the eyes of all upon him), his respected wives (who are more sacred in the eyes of all Muslims than their own mothers) and a number of close companions Muslims than their own mothers) and a number of close companions of the Prophet, who represent for the Muslims the noblest specimens.

The whole book is an exercise is specimens of the Propnet, who represent for the Musilins the noblest specimens of humanity. The whole book is an exercise is scandalous of humanity. The whole book is all exercise is scandalous vilifications causing gross provocation to all followers of Islam. The Muslims all over the world have rightly protested against this gross and wanton outrage. There have been protests in a large number of Muslim and Western countries and the book has been banned in India, Pakistan, Malaysia, Sudan, Oman, Saudi Arabia, Vatican and other countries. The fact that this vicious book has been published and is being projected by Western media is an affront not only to the Muslim conscience but to the good sense of the entire civilized world. We therefore take this opportunity to protest on its publication in the U.S.A. and hope that the government and the people of the U.S.A. shall not let such a sacrilege be inflicted upon the Muslim people from the U.S.A. If this book is not withdrawn by the publishers forthwith, the Muslim World is justified in treating this as an act of war against their faith and community and demand from all Muslim and other sympathetic governments to apply economic sanctions against the publishers by banning the entry of all their publications in their respective countries.

While we respect the values of freedom of opinion, belief and expression and we welcome honest dissent, not only in respect of political issues but also in matters relating to religion and culture, no one has a right to broadcast in the name of literature outright lies, vicious calumnies and deliberate fabrications and distortions of facts. There are certain values that must be respected by all and there are certain limits beyond which no civilised society can allow compl minds to deprave the minds and morals of the innocent and uninformed humans. Commitment to freedom is fundamental but

commitment to truth is more fundamental.

We, therefore, request Your Excellency to convey the feelings of the Muslim people of Pakistan to your government and your people and to see what can be done to develop some kind of a protocol on whose basis such vicious attacks on any prophet or religious leader belonging to any religious tradition could be checked. If libel against

of any living person is a crime, libel against those transformed the live who have transformed the live arime, libel against those as a crime, libel against those of the lives of any living person is a crime, libel against those of the lives of have transformed the lives of having the live who have transformed the lives of the lives of who have transformed the lives of th James Joven Self and their parents is a much greater than their own self and their parents is a much greater than their own self and their parents is a much greater than their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and their parents is a much greater than the self-and the self-and their parents is a much greater than the self-and the against outrage against be done to check this outrage against of The Satanic Verses say that it is a work of the satanic verses say that it is that the media of the satanic verses say that it is a work of the satanic verses say the work of the satanic verses s pologists of The Satanic verses say that it is a work of the satanic verses say the satanic ve The fact is that the media of fiction has been used to make the fact is that the media of fiction and its leaders and the landstatements against a great religion and its leaders and the landstatements against a great religion and its leaders and the landstatements against a great religion and its leaders and the against a great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the land of the great religion and its leaders and the great religion and the great reli The inferrior problem in pricing newspapers on 10th 1988, clearly confessed that "In this dream sequence, 1988, clearly conference of the phenomenon of the 100 May 1988, cleanly contessed that Halls dream sequence, and offer my view of the phenomenon of revelation, the read to offer tify view of the phonomenon of reveration, the and great worner rengion and that view is that of a secural interthe sistemic culture has been of central importance all his life. and the state of t and vilify the Islamic religion and its venerated prophet der kaders. The anguish and the anger of the Muslim World Made Results. All angular and the Western world if it realizes المعلقة المعل unardy on political expediency; it can be sacred only if there

WABZADA NASRULLAH (HAFIZ HUSSAIN AHMAD) KHAN) M.N.A.

indextunding of each others' values and sympathy and respect

religions and cultures of different communities.

ther, National Assembly (M.N.A.)

LAMMUSTAFAJATOI) (MAULANA KAUSAR NIAZI) mer Prime Minister of Former Minister of

Pakistan

Information, Pakistan

(MAULANA ABDUL SATTAR (AGHA MURTAZA POOYA)

Member of the then Member of the then

IJI and publisher of the newspaper,
The Muslim

(PROF. KHURSHID AHMAD) Senator Former Minister and Deputy Chairman, Planning Commission, Pakistan

Return of the 'Metaphor' Man: Mr. Rushdie, Forget Yourself, You Are Not the Issue!

Lecturing to unwary but carefully selected invitees at New York's Columbia University, the author, Salman Rushdie, announced that he had authorised the publication of his sacrilegious title, 'The Satanic Verses'. The 400 invitees, writers, journalists and broadcasters, had been passed through metal detectors to attend a banquet commemorating the 200th anniversary of the First Amendment which is supposed to guarantee all kinds of freedom of speech.

Brought out by his 'liberal' minders and surrounded by guards, Rushdie was upbeat. He spoke for 20 minutes. He compared himself to Western hostages and demanded that Western governments should apply an equal measure of pressure for his 'release' as they had done to get out their own men. 'For many people I've ceased to be a human being I've become an issue', he lamented before his American audience.

He had gone to the US to impress the point that any improvement in relations with Iran should depend on 'lifting the Fatwa' issued by the late Ayatullah Khomeini, and 'cancelling the offer of a bounty'.

of the reward 'would take the professionals deal 'would take the picture'. I can deal the picture' was revoked.

The soldiers of fortune, out of the decree was revoked. who soldiers of fortune, out of the picture. 'I can deal with terrorism on lew recopies who did not accept that the decree was revoked.

The picture is a soldier of fortune, out of the picture. 'I can deal with terrorism on the picture is a soldier of fortune, out of the picture.' 'I can deal was revoked.' When assured his American friends that he had never he assured his American mends that it 'must be assured his American mends that it 'must be assured his American mends that it 'must be assured his affordable. if only because if it The Salanic verses and ne wanted that it must be wanted that it is not read white and easily affordable, if only because if it is not read white and easily affordable, if only because if it is not read white these vears would have no meaning.

Agrand of December seems to have Decome some kind of his point of the life of Salman Rushdie when he undergoes a least of the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he undergoes a least ship of the life of Salman Rushdie when he undergoes a least ship of the life of Salman Rushdie when he undergoes a least ship of the life of Salman Rushdie when he undergoes a least ship of the life of Salman Rushdie when he casts his old skin and the life of Salman Rushdie when he casts his old skin an of the state of th A separation of the same state ghember 1990, ill announced the made embraced Islam and the paperback edition' nor 'permit any absolute for translations into other languages for translations into other languages. permit arry purish for translations into other languages, — for as long in the continued with the continued in t in fix of future of the hardback edition and the Muslim demand for its 'It was not offensive any spillen to be offensive'. It was 'a serious work of art'! any anyone was conned by this 'embracing' of Islam or the any anyone of the paperback edition of 'The Satanic Verses': except apper finalical literati and the Egyptian minister of Awqaf, Dr. and two Egyptian Imams of the London Central

Rever-liberal literati had been angered because they assumed uter protege had betrayed them and become a Muslim, even high the chair-lady of the Rushdie Defence Committee, Frances de in the do assure these angry liberals that 'Salman Rushdie feels n strongly that he has not necessarily changed his position'. le minister from Cairo had probably been conned, but the toxed in London, had shown over-enthusiasm and poor hough few thought they had not done so in good faith. is lad gone to witness a ceremony where Rushdie signed a

And they assumed it was a declaration halms in Britain who are close to the scene and who have faced a bing of a long anti-Muslim campaign of vituperation and and a roug ann-inusmin campaign of the company of t bland ploy to get himself off the hook. This 'embracing' of Poy to get nimself off the nook. This assume an ingless as his earlier 'regrets' over the publication

of his profane novel. (He was 'sorry' to hear that people had felt fended!).

When he wrote the book, Rushdie claimed to be an insider, that he view to secularise Islam. Then he had be an insider, that he When he wrote the book, Rushdie claimed to be an insider, that he had done it with a view to secularise Islam. Then he became the became had said he had land from his Islam and he was not became had done it with a view to secularise Islam. Then he became legalistic. He said he had 'lapsed' from his Islam and he was not a written the book. Therefore, he around the legalistic. He said he had lapsed from his Islam and he was not a Muslim when he had written the book. Therefore, he argued, the Derson of the Muslim when he had written the book. Incretore, he argued the Islamic punishment of sacrilege against the person of the Prophet sacrilege against him.

(peace be upon him) should not be applied against him. December 1990, Rushdie was 'calling', himself Muslim, albeit not be began going through a solitor to approximate the solitor to a a 'perfect' Muslim. September 1991, he began going through another ecdysis. Call me 'a Church of England Muslim', he told The Guardian (21 September 1991). He had begun apologising and explaining his 'embracing' of Islam. It wasn't 'my' idea, he said. It had been suggested to him as a possible way out of his situation to 'pretend' even though he did not understand 'the idea of God and after-life'. He 'was very low at this time'.

December 1991, Rushdie had regressed to his true self from which he had been pretending to have come out. Apparently he felt still more 'low' and flew out to New York under a false name (with both British Passport Office and the American Visa Office collaborating in this forgery) in order to pour his heart out at a Yankee dinner. Why New York? Probably because he thought America can provide the best arms and logistics support in his fight against 'Existing Islam'. Also because, Tehran is now seeking to make up with Washington and would be amenable to US pressures. And New York is the best place from where to put pressure on the White House.

The British and American hostages 'are now free' said a New York Times editorial (12 December), 'so there is no longer any justification for inhibiting the free speech of those who wish to protest Iran's call for the murder of a British subject'. 'Today let it be said again that writing, translating or publishing a book is not a capital crime. If Western governments fail to make that plain, then more lives are in mortal peril'.

The New York Times warning came the morning after Rushdie's speech. Here in Britain, the foreign secretary, Douglas Hurd, has had one unannounced meeting with Rushdie. Rushdie described the meeting as 'good and substantial' and is looking forward to see the foreign secretary a second time. He wants that any redefinition of 'Britain's national interest' must include him too. Surely there is some orchestration in this renewed liberal crusade and may be there

With the official Muslim world in a lower 'low' than world in a lower 'low' than to think he is a lower to the lower wind with the did commit a capital crime in the eyes of the rate of the rate was outside the jurisdiction of the rate was outside the jurisdiction. January He did commit a capital crime in the eyes of that law.

January He did commit a capital crime in the eyes of that law.

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January He did commit a capital crime in the eyes of that law. with that was outside ine jurisdiction of that law.

Jurisdiction of that law.

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Jurisdiction of that law.

Jurisdiction of that law. Manufactor of the legal position known even to the legal position June Council of Islamic Jurists neaded by Shaikh Baz were most with obvious; the legal position known even to the most and to their knowledge. Muslim. It did not add to their knowledge, nor their Moslim. It did not aud to meir knowledge, nor their is oping to make any difference. Islamic law is not any priestly dispenses is open to any priestly dispenses in a contract to their contractions. and is going to make any univerence. Islamic law is not grown is going to make any priestly dispensation. Rushdie's and have comes from his own quilt conscious. Rushdie S and the four months before at it is got and comes none and gother consciousness, out it is not point out that for the four months before the issue of politic out that for the front the somewhere around and the somewhere around the somewhere are somewhere ar and the sound of no Muslim tried to approach him or even industry conneration in order 'to improve his manners', as the and Dacre, put it aptly, it was not out of ignorance of Charge cowardice. It was an act of deliberate policy on the part the ammunity's leadership that the person should be left and within the jurisdiction of the British law because things algeouside human jurisdiction are dealt with by God Himself, Bon Way. No Muslim is thinking about Rushdie and it is much less by a um One cannot know what will happen to him, but execution addle an act of mercy and not punishment. If God has preserved mofar, there must be some superior reason behind it.

Resistant Rushdie. He is just an individual. The issue is the med publication of 'The Satanic Verses', in any form, language that and the publishers, Viking-Penguin, owe it to the common and decency and propriety that they cease publication and adm and pulp all the editions of their most filthy and profane Alle Muslim community in Britain is determined to pursue, with Amaght of its powerlessness, its campaign to win recognition of appending principle of civility in human communication and stop but of the principle of freedom of expression. The principle of a) is going to be upheld eventually. Insha-Allah!

es lopart International, 13th December 1991–9th January 1992.

# Sacrilege versus Civility Blasphemer's Progress, in Hell! Playing Stooge to His Friends and Minders

As to those who reject the Faith It is the same to them Whether thou warn them or do not warn them; Allah has set a seal on their hearts and on their [faculty of] listening And on their eyes is a cover; Great is the penalty they [incur].

The Qur'an, Al-Baqarah 2: 6-7 (in translation of the meaning)

If you learn nothing, you regret nothing. After four years of living the life of a mouse, Salman Rushdie does not regret writing such a book, or at least he pretends so. 'A clever person, Muslim-bred, who studied Islam at Cambridge', why did he write such an offensive

Rushdie's response has varied. It all depends on the circumstances. It was a fantastic piece of magical realism. No, it was a piece of fiction. It is a book about the traumas of immigration into a different culture. Actually it was something profound aimed at reforming and secularising Islam from within!

When The Satanic Verses was published he defended its profanities from the position of someone who claimed to know Islam. Someone who had studied Islam at Cambridge! When the going got bad, he said why be so serious about something which was merely a story? He never admitted his ignorance or arrogance, or that he word-processed all the previous anti-Islamic filth of his peers. He had expected - and was probably told - that it was going to earn him both fame and money. He has achieved both, albeit in a perverted sense, and yet he 'is sick and tired of people saying I should have known'!

In any case Rushdie has not been known as someone for his culture, loyalty or 'liberality with truth'. His first wife Clarissa Luard, a non-person now, is keeping a tight lip, but his second wife,

wiggins, who went into hiding with him, only to separate, wiggins is not alone in wiggins and self-obsessed. Wiggins is not alone in wiggins in such a light. wing of the control o Many fawa. He now tells the truth.

Many fawa. He now tells the tr Manufacture of that I agreed to make was not even written by me, and that I agreed to make was not even written by me, and how the Archbishop of Canterbury's man on the large and how there worthies and eminences. The late John Lyttle, me Archoisnop of Canterbury's man on Canterb And by other wortnies and eminences. I changed two good a fight. It did no good a fight alteration required a bit of a fight. It did no good a fight alteration required a bit of a fight. place of the sum of th Mark Shadows, / Peuluary 1999).

Residence here by Rushdie on exercising his freedom

Residence here by Rushdie on exercising his freedom

Residence here by Rushdie on exercising his freedom Me as no insistence mere of the activising instreed on the activising instreed on the activising instreed on the activity with the activity and the activity activity and the activity activity and the activity a In the issue of the street point and the street point als generally kilowithow neary this pressure was. The issue of absolutes statement: otherwise something might happen to a lander and that, it was hinted, would be my fault'. loadic was not really sorry for what he had done. The British In the was not really sometiments and no problem in dismissing the 'apology' as invandimelevant to the real offence: the continued publication of Estamic Verses. Since the ruse did not work, Rushdie's minders addioreverse the gear. Rushdie was asked to 'disappear': 'Now Expositival pressure on me simply to disappear'. Dutifully he

Redill do not know the full story of Rushdie's 'embracing' of to that is what the world was told on Christmas Eve 1990. It usthiously an elaborate set-up. A witless Egyptian minister of wad religious affairs was conveniently found visiting Paris for takeal check up. He was enticed to London 'to witness the greatest "sersion" of the century'. The minister commandeered two spinal mans at the Islamic Cultural Centre and the caravan of six acketally all Egyptians - were taken to a hotel where they all resident a meaningless statement written by Rushdie, only to Rushdie had not meant to return to Islam.

Riggins, Rushdie's separated wife later disclosed that a impracing Islam, Rushdie was to be taken to Cairo to be State of Al-Azhar. President Husni Mubarak would in the control of the The west and the other radical and 'anti-West', the ordeal of

Rushdie as well as its minders would have come to a happy end whole thing appears to have been constructed by Ushdie as well as its minders would have come to a happy end That is how the whole thing appears to have been constituted by of 'Islamic experts' around 'the Rushdie problem', Rushdie problem' That is how the whole thing appears to have been constructed by the team of 'Islamic experts' around 'the Rushdie problem' Ru the team of 'Islamic experts' around the Rushdie Problem', Rushdie himself took great pains to explain why he was 'embracing' and hou the offered to donate 'as generously as I can land. himself took great pains to explain why ne was 'embracing' and not 'accepting' Islam. He offered to donate 'as generously as I can' to the was 'embracing' and not be supposed by police firing in India and Pakisha. families of 25 who were killed by police firing in India and Pakistan against the nublication of his book; even set un some families of 25 who were kined by police lining in India and Pakislan while protesting against the publication of his book; even set up some

Take me as an imperfect Muslim, he said to Muslims, Take me as an imperfect Muslim, he told hie dicannointed Christian Church of England Muslim', he told his disappointed Christian and Christ Jewish admirers. But this 'imperfect' 'Church of England Muslim' was not willing to withdraw his filthy book and Muslims refused to be cheated or bribed. The U.K. Action Committee on Islamic Affairs rejected 'the whole thing as a disingenuous ploy to bail-out the unrepentant author of The Satanic Verses without meeting any of the concerns of the Muslim community'.

'I was a fool', Rushdie told Hunter Davies of The Independent (The real life of Salman Rushdie, 11 February). 'I was pretty low. I regret none of my words and actions - except that'. However, Rushdie's unsolicited statement that 'No one prompted him [to 'embrace' Islam]', made it all the more unbelievable!

'That was an attempt to get inside the religion' because Islam desperately needs to develop a secular face with Western assistance, he confided to The Times (11 February 1993). But he warned: If there is anywhere where secular Muslims have existed, it's Bosnia. But fundamentalists have been in there preaching fundamentalism before they hand out the Kalashnikovs. Ten years from now you're going to have a fundamentalist state at the frontier of Europe and people will say: "Where did that come from?"

Rushdie had been quite upbeat, that is until the Iranian leader Ayatullah Khamenei chose to override official equivocations in Tehran and announced that the fatwa on Salman Rushdie 'must be implemented without a doubt, and it shall be implemented'. It may not, but by playing stooge to his friends and minders, Rushdie has chosen to stay in his own hell.

Source: Impact International, 12th March-8th April 1993.

The Muslim Argument Fatwa Evades the Real Issue – Sacrilege

Muslim case against the publication of The Satanic and logical. It has been stated fully and logical. Muslim case against the publication of The Satanic published high and as often when the very little of this has been reflected: Application of expression and as often the very little of this has been reflected in the very unhough very little of the company of expression and the very little of this has been reflected in the very litt Interview though very nine of this has been reflected in the very will supposedly upholds freedom of expression and opposes of the supposed public memory is otherwise observed and the very supposed public memory is otherwise observed and the very supposed public memory is otherwise observed public memory is observed public memory in the contract memory is observed by the contract memor Approximations kent cronning un from time to time and since with the state of the Jump Professions Repressions Repressions we asked Iqbal Sacranie, to answer them and deal with nervice, we asked squar Sacranie, to answer them in the work of the umbrella MACRO Committee on Islamic Affairs, which has been Marking the Muslim campaign against sacrilege.

1. My did Muslims take such a strong offence to The Satanic igs! You could have totally ignored it, but you made it

ions, made it history's best-selling fiction? Findon't want me to repeat all the abuse and filth that the book and lsam in order to show how it defiles Islamic sanctities and and Muhammad (peace be upon him), his wives and companions un Out be pleased with them all). It does not spare from its dirty RED God, Abraham (peace be upon him) and even some Hindu

buneither the Christians, nor Jews or Hindus have shown whistrong reaction against the book?

speak for others, but anyone familiar with Islam knows A Sydam an-Nabi, uttering words of insult against Muhammad tax be upon him), is a capital crime. The crime is of rare annee but whenever such an offence has been committed, the society has dealt with it in a salutary manner.

her are not wo views about the seriousness of the offence caused Resemble to the entire Ummah is united in its sense of

Registration of the many time.

Separation is that the Islamic society derives its legitimacy and its The state of the s reading management (peace be upon nim). If ou believe and years that the Message revealed by God through

him was a true Message and that he conveyed the Message truly and Many were upset when Muhammad (peace be upon him) told the God had asked him to invite them and all mankind. Many were upset when Muhammad (peace be upon him) told the Makkans that God had asked him to invite them and all mankind to deity except God, because He was the Only Deity—Masterate Makkans that God had asked him to invite them and all mankind to bey no deity except God, because He was the Only Deity-Master of Lindgement: Provider and Sheetsing obey no deity except God, because He was the Universe and the Day of Judgement; Provider and Sustainer of Land Busianer of La the Universe and the Day or Judgement; Provider and Sustainer of Life; All-Knowing and All-Seeing; Kind and Merciful; and their King

The Makkans were upset at the thought of having to give up their Corrupt habits and unjust privileges that they had arrogated to themselves in the name of their many gods and deities. They were surprised how could Muhammad (peace be upon him) expect them to give up the religion of their forefathers. They offered him wealth and power, if he was after power and riches. No one, however, questioned the truthfulness or integrity of the Messenger (peace be upon him) but no one could say that Muhammad (peace be upon him) because he had lived among them for 40 years and they had known him as a person of absolute trust and honesty, as a sincere and truthful person, who had no malice towards anybody and who had no axe to grind. Those who were arguing with him were in fact struggling against their own petty egos and base desires, but few had any question about the authenticity of the Messenger (peace be upon him) or the

In Islam the relationship between the Message and the Messenger (peace be upon him) is integral and, therefore, all through history one finds an ongoing exercise to cast doubt upon the person and personality of Muhammad (peace be upon him).

Q - Is that why the Message and the Messenger (peace be upon him) are beyond criticism?

A - We are not talking about criticism, we are talking about abuse. Islam does not allow its followers to abuse the deities of other people even though it may not regard them as true. Criticism is one thing, abuse another. Criticism opens minds, while abuse is the product of a closed mind.

There are libraries of books critical of Muhammad (peace be upon him) as well as of Islam and Muslims have never refused to read or answer them, but to accept abuse and profanity is quite different. You can't answer abuse with abuse. It is against Islamic culture and Islam does not allow it, it draws a line between argument and abuse. Every

Repuls So-Called liberal society, has its concept of treason and concept of treason and punishment for the offense punishment for valed liberal society, has its concept of treaso.

The offence of And the secretary its highest punishment for the offence.

Werses is deeply

and reserves its highest punishment for the offence.

Verses is deeply

and hardly any dispute that The Satanic Verses is deeply

and hardly any dispute that all people who believe her hardly any dispute that The Satanic Verses is deeply her hardly any dispute that The Satanic Verses is d

Marginess what was the point in making it a famous | Recould have ignored the book, provided we had chosen to In a could have ignored the cook, provided we had chosen to the sand like an ostrich. Shatam an-Nabi is a crime and the sand like an osuren. Sharam an-ivabi is a crime when the children we had a book, much the entire Umman, our nece in Diriam we had a DOOK, much and exceptionally touted by the media, literati and critics, and exceptionally touted by the media, metall and critics, but as a book that opened the long-awaited door to

Jackson of Island Holle Williams. I distant shores far from many in Sphilimmay or a noticing in managering of the Strict Muslim community here, it was in the reducation and social intercourse; mother tongue the large generation. The book was going to find a place in the definal system, and young, unknowing and impressionable and children were going to be asked to do projects or otherwise hthe filthy book. So even if we had ignored it, the book was not

There was no point, therefore, in saying that don't read or buy the withhad to be challenged intellectually as well as politically. The materia about making it 'famous' or boosting its sales is impopriate. You don't refrain from challenging an offensive act ane it will make the offender 'famous' and help amass yet more with selling his infamous story to newspapers or by being made albullywood blockbuster. For us it was an act of duty as well as a

the representation, many education Confiss agreed neither to purchase The Satanic Verses for their bullibrary Services nor advise its selection for school's own Tasks, We were also able to convince many of the examining and to include the book in their syllabi.

Now were also 'trying to act as a thought police', to gag a The state of the word freedom has been most abused by the

Associated the word freedom has been most abused by the state of the Salanic Verses. What is being sought is anarchy

People are free to think, to act and to express themselves within nrivate environment as long as they do not tread on other People are free to think, to act and to express themselves within their own private environment as long as they do not tread on other to observance of certain rules. their own private environment as long as they do not tread on other people's toes. Even privacy is subject to observance of certain rules the infringement of which invite the wrath of law. and laws, the infringement of which invite the wrath of law. The Satanic Verses is not about freedom. It is abuse of freedom. It is abuse of freedom. It is abuse of freedom. Every rule or law that is there in any society represents a curtailment.

The Satanic Verses is not about necessing it is abuse of freedom. The reason is simple: freedom can and the control of the satanic verses is not about necessing in the reason is simple; freedom can and the control of the satanic verses is not about necessing in the satanic verses is not about necessing in the satanic verses is not about necessing in the satanic verses in the satanic verses is not about necessing in the satanic verses is not about necessing in the satanic verses in the satanic verses is not about necessing in the satanic verses in the satanic of some kind of freedom. The reason is simple: freedom can only be houndaries. secured by law and money be exercised within secure boundaries, secured by law and morality malaise that we witness today acrossing. The social and economic malaise that we witness today, especially in the coming down of the coming down of the book. Britain, are the direct result of the coming down of the borders of

People have freedom to choose to go to Hell, but they cannot be permitted to have freedom to take others along with them.

Q - What do you want? What do you seek to achieve? A - Our position from the Day One has been very clear, and it remains unchanged. We said that a person may choose to write out

the complexes of his psyche, but a publisher is a responsible person. It is not right for him to publish and sell filth and profanity. We have, therefore, been asking the publishers to:

1. Withdraw and pulp all the copies and editions of The Satanic Verses.

2. To undertake not to publish in any form or manner any editions or translations of the book.

3. To tender an unqualified apology to Muslims, and

4. To pay damages to an agreed charity.

We have asked the OIC (Organisation of the Islamic Conference) countries to:

1. Ban the book in their respective countries.

2. To ask the publishers to implement the above demands.

3. To adopt economic sanctions against the publishers and their holding companies, in case they failed to do so.

We are asking the British government to provide some legal mechanism which would prevent recurrence of any such profanity against the sanctities of all major and defined faiths and deal with it when such an infringement takes place. The present situation is clearly iniquitous and it is only right that Parliament filled this gaping hole in its social law before we are caught by another explosion of social commotion.

The fundamental principle that we seek to establish is fundament-

should be guided by should be guided by should be guided by a society should be guided by should be guided by a society should ommunications in human society should be guided by and that's all! If it is criminal to abuse and defaming revered abusing and defaming revered abusing and defaming revered abusing abusing and defaming revered abusing abusing abusing abusing and defaming revered abusing ommunic civility—and that is all! It it is criminal to abuse and religious and defaming revered religious and defaming revered religious individual, abusing and defaming revered religious. We are talking and not about banning criticism.

And not about banning criticism. with the progress: publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in their still the progress publishers are sitting tight in the progress publishers are si The yalante verses publishers are sitting fight in their and they have nothing but disdain and contempt

in demand.

ROUC states seem to agree with us. On our request they adopted 1000 States seem to agree with us. On our request they adopted a their foreign ministers, at their foreign ministers, and their foreign ministers. Rivadh in 1989. The following year in Cairo, the foreign ministers backed up the Riyadh Declaration by a resolution. It was reiterated in 1991 at the Istanbul a resolution foreign ministers and the Islamic summit make in Dakar the same year. The U.K. Action Committee on Affairs was represented at all these meetings except at

The Saturnic Verses issue has become part of the international an agenda. However the problem with the OIC is not with its strong, which are well-meant, the problem lies with their ementation. Why is this so is one thing, but one can see that the irrostand up for the dignity of Islam and Muhammad (peace be main) has cost the Muslim world a total loss of credibility.

lle Seths knew that if a grouping of 51 'sovereign and states could feel so inadequate as to take a routine tin against a mere publishing company, it would feel still more distinct to act against their military aggression in Bosnia.

land think one can blame the publishers much. They are in large to make money. If blasphemy sells, they will sell And civility too, if that was good business. The smart and sell both! The British government officials we are in touch some described as 'understanding', but there are said to be substitute of the state of the Which religions and how to define a religion? Is

States there is the more important question of the political will phical climate. In a social climate where there is a marked Specific climate where there is a social climate where the so

to many. People seem quite eager to do away with the existing law than Anglican church rather than accommod against blaspheming the Anglican church rather than accord to other faiths as well. We say we are not accord to many. People seem quite eager to do away with the existing law accord to other faiths as well. We say we are not accord to many. against blaspheming the Anglican church rather than according a comparable protection to other faiths as well. We say we are seeking respect for the dignity of all comparable protection to other raiths as well. We say we are seeking respect for the dignity of all

We don't see an early breakthrough, but since what we are talking or civility, we are sure that the down. We don't see an earry preakthrough, but since what we are talking is common sense and common civility, we are sure that the day after,

Q - You have not mentioned Ayatullah Khomeini's fatwa? A - We have been talking so far in the context of British Muslim concern about The Satanic Verses, which is about the book and not is author. Ayatullah Khomeini's fatwa states the Islamic legal position about punishing the insulter of the Prophet (peace be upon him). It is not the Ayatullah's personal opinion. The Makkah-based Islamic Figh Academy which comprises leading jurists and scholars of the Islamic world had come to the same opinion independently.

Muslims in Britain have all along been aware of this Islamic legal position, yet, notwithstanding the extreme and continuing provocation, they have not taken the British law into their hands. If they had done so, the Ayatullah would not have had the occasion even to issue his fatwa.

The British government is well within its legal right to afford Salman Rushdie all the physical protection he needs. But it should not mean giving protection to The Satanic Verses as well.

British government ministers, however, seem to have been wrongly advised in conducting their Rushdie campaign in the way they have been doing so. They have not helped their ward by aggravating the situation and they have shown great indifference to the hurt felt by the Muslim community. Unless there is a wider agenda, it is difficult to comprehend this new offensive on behalf of Rushdie.

What occurs to us is that there is a clash between two legal values and two different jurisdictions. The global village we live in today is, therefore, in urgent need of an 'International Convention against Sacrilege' that would guide and regulate the governments as well as the writing and publishing industries. It could also clarify the question of jurisdiction, if they appear to overlap.

of you go from here? Islamic Affairs shall pursue its U.K. Action Committee on Islamic withdrawn is a constant the profane book is not withdrawn. Arrairs shall pursue its arrairs shall pursue Justing as the protane book is not withdrawn in accordance of the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not withdrawn in accordance of the press our law long as the protane book is not accordance of the press our law long as the press our law long as the press our law long as the press of the pres We have a moral stand and we continue to press our stand and we continue to press our additional demand for outlawing sacrilege and abuse of religious and abuse of religious.

A those the publishers will eventually see the error of their land the publishers will eventually see the error of their land the Rritich constantly representing to the Rritich Rope the publishers will eventually see the error of their We are constantly representing to the pritish government religious prime against religious prime against incitement to religious between the constant against presenting appropriate legislation against religious prime against incitement to religious between the constant against the against incitement to religious hatred and against and against menement to rengious matter and against subscriptions sanctities. We are also persisting with the OIC pull rule out and implement their own resolutions. It seems in any 10 go, but we are optimistic about the inevitable success of

gund against profanity. Insha-Allah! by the other day the British education secretary John Patten was mang the rise in inhuman crimes like rape and murder, by even as as a li-year-olds, and he said it was due to (1) the decline of in nociety and (2) the coming down of the value frontiers of and This is exactly what we have been saying. We believe that mb like John Patten are not in minority and we are sure the rement will eventually agree with us that protecting sacrilege is introtecting freedom, it is licensing social anarchy.

lune Impact International, 12th March-8th April 1993.

# APPENDIX I

Correspondence on the Affair

Idaa sent by the Islamic Foundation, Leicester, Muslim Organizations, Mosques, and Pominent Muslim Leaders in Britain

3rd October, 1988

lear Brother in Islam,

Asalamu Alavkum.

ligallish keep you in the best of health and Iman (Ameen).

lid deep anguish and distress we are writing this note to draw watention to the recently published blasphemous novel, The This work, disguised as a piece of literature, not only grossly distorts kamic history in general, but also portrays in the worst below the very characters of the Prophet Ibrahim and Anophet Muhammad (peace be upon them).

however be clarified that the Prophet Muhammad (peace Type him) is referred to in this novel as 'Mahound' – a Some used about him in the medieval West. The work also companions (Bilal, Market the characters of the Prophet's Companions (Dian, Fars, Hamza, Abu Sufyan, Hind, Khalid and several security and describes the Islamic croed and rituals in the Prophet's holy Some of the relevant autracts from the movel quite Space Some of the relevant extracts from the novel, quite and an early action.

Based on the myth of the interpolation of the so-called 'Salanic out as the orange,' into the Our'an, this novel stands out as the orange. Based on the myth of the interpolation of the so-called Satanic Verses' into the Qur'an, this novel stands out as the crassest

In view of the sinister nature of the novel and the irreparable on the image of Islam, we remnost away. damage it would inflict on the image of Islam, we request you to take a united stand on this issue and demand the authorities/pub. lisher to withdraw this novel immediately and make a public apology for the offence caused to Islam and Muslims.

To begin with, you should kindly make it a point to record immediately your protest with the publisher, either by post or

Postal address:

Penguin Publishers, Ltd.,

27 Wrights Lane, LONDON, W.8

By telephone:

01-938 2200

(Publicity Section, Viking,

Penguin Books)

May Allah reward you for doing urgently all that is possible in this noble cause.

Wassalam.

Yours in Islam,

Dr. M.M. Ahsan, Director General Syed Faiyazuddin Ahmad, Director, Public Relations and Administration

Dr. A.R. Kidwai, Research Fellow

Enclosed please find an article exploding the myth of the P.S. 'Satanic Verses'.\*

\*This article appears on pp. 131-41 of this book.

UK Action Committee on Islamic Affairs, on 10 Penguin Books

19th October 1988

Books Books Winghts Lane, NDON, W8

but an action committee, formed to represent the major lear Mr. Glover, Islan Organisations of the United Kingdom, to respond to the affailing by yourselves, of a book by Salman Rushdie, entitled te Satanic Verses'.

Is book has greatly offended and disgusted the Muslim Commult, not only in the United Kingdom, but also worldwide and sour desire that you should firstly offer us some sort of mination as to why such a piece of fiction should be published the first place, completely disregarding the feelings of almost Muslims worldwide and secondly, that you should cease mediately and withdraw the book forthwith.

funderstand that there have already been death threats made Gaist the Author (Daily Telegraph, 12/10/1988) and although Audition such violent reactions, it must be realised that certain be so angered by the book that they may well decide late such drastic steps. We are therefore concerned that the state of this book may incite much unwanted violence, we all want to avoid and we hope you will take serious

No we understand that there are moves afoot to begin a total and the Muslim countries of all the publications of Penguin

and its subsidiaries or sub-publishers and again we would not take such a thing too lightly. that you would not take such a thing too lightly. It is also hoped that we may be able to resolve this matter without to meet in person with yourselves, but if you desire, It is also hoped that we may be able to resolve this matter without having to meet in person with yourselves, but if you desire a Yours sincerely,

Iqbal Sacranie, Joint Convenor

N.B. We are also sending a protest signed within 1/2 hour after Friday congregational prayer at the Central Mosque in London. This is only a specimen of what may follow from the hundreds of other mosques.

(c) Reply to UK Action Committee on Islamic Affairs

24th October 1988

Mr Igbal Sacranie Joint Convenor **UK Action Committee** on Islamic Affairs 146 Park Road London NW8 7RG

Dear Mr Sacranie,

Thank you for your letter of 19th October and the petition of protest included with it. We have noted their contents.

Researcy for any distress the book has caused you and some agree of the book has caused you and some is based on a large survey for any distress the book has caused you and some agree of the book has caused you and some Muslims, but we reer your reaction is based on a life of the book. We can't put it better than the reviewer of the book. We can't debunk Islam of the novel doesn't debunk Islam of the book. We can't put it better than the reviewer than the reviewer the novel doesn't debunk Islam at all but the next's Listener: "the novel doesn't debunk Islam at all but the next's Listener: "the novel doesn't debunk Islam at all but the next's Listener: "the novel doesn't debunk Islam at all but the next that the next the next the next that Mark's Listener. The novel account assault at all out grand narratives?" we of our experience. Furthermore, as And the Sunday Times called it is marked to the sunday to th he hierary work the book has received the ingrest possible and his holder, the Sunday Times called it 'a masterpiece' and his horse are just two of many such a master piece and these are just two of many such reviews that we could We don't expect to be able to change your mind about but we hope this goes some way towards answering Toward as to why we thought it worth publishing. You ask any purpose is ever and in banning books, and certainly not in this case where the whas already been widely circulated and widely praised. We, MR Rushdie, do indeed take seriously the threats to which meder. We can only say as non-Moslems that we find it very httesing that followers of a great religion like Islam can threaten there in this way, and we pray that nothing comes of them. Rhipe you are able to use your influence to prevent any further has being issued: apart from the fact that all such threats are namely to be abhorred, they surely only add to the notoriety of Atook and increase the public's interest in it, which is clearly the hope of the people who issue them.

ors sincerely.

ing Editorial Director

man issued by The Penguin Group

Title organisations and members of the number to withdraw Rushdie's novel from sale, we cannot do this. To do so

would be wholly inconsistent with our position as a serious Opinions may differ about any work, but we never set out to offend. We certainly regret any dieterance to Opinions may differ about any work, but we never set out to publish with intent to offend. We certainly regret any distress the helieve that calling than keep to the calling than keep to the calling than keep to the calling the callin publish with intent to offend, we certainly regret any distress the book may have caused but we believe that calling the book offensive to Islam is the result in manuscript. blasphemous and offensive to Islam is the result in many cases of a failure to read in its entirety what is, after all, a work of fiction.

The sequence most commonly cited happens, in the words of its author, "in a dream, the fictional dream of an Indian movie star, and one who is losing his mind, at that."

The Satanic Verses has been enthusiastically received by reviewers and literary critics in the countries in which it has so far appeared, namely in Britain and Canada. It is being published in nine languages around the world. It is perceived as a major and serious literary work by one of the most gifted novelists writing today in English. His earlier books have become standard works of modern literature. The Sunday Times reviewer referred to his new book as 'a masterpiece' and the reviewer in the Indian Post called it 'wondrous and uplifting'.

These are only two of hundreds of examples from newspapers, magazines and literary reviews that could be quoted. In recognition of its qualities, The Satanic Verses was shortlisted for the 1988 Booker Prize, Britain's foremost award for literary fiction, an award Rushdie won earlier with his novel Midnight's Children. The new work has just won first prize in the fiction category of the Whitbread Award.

We would only add as a general proposition that we do not believe any purpose is served by the banning of books and we vigorously defend that principle.

The Penguin Group

APPENDIX II

Interpondence with the Home Office Minister

Wim Leaders in Britain

HOME OFFICE Queen Anne's Gate London SW1H 9AT

4 July 1989

awiling to you, and to a number of other influential British ins, to set forth in full some of our recent thinking in the dominuing concern - focusing on, but not exclusively and to the publication of "The Satanic Verses".

has few months have been difficult ones for British Muslims. the of race relations has been thrown into sharp relief and to think deeply about our objectives and shout what it means to be British, and particularly what Eaglo be a British Muslim. These reflections have been the Addition because of the long-term importance of the consequ-

had not seek to pretend that the controversy over the book Static Verses, had ebbed away, and that life could now stain exactly as before. The Government understands how and anxiety that book has caused, and we also understand that insults, particularly to a decilly held last as

But we now have an opportunity to take street The single most important guiding principle as we more formation in our strings have The single most important guiding principle as we now leave must be the aim of full participation in our society by Montanian National Modern Britain National Services of the Company of other ethnic minority groups. Modern Britain has pennya to put there cannot be round. for diversity and variety. But there cannot be room by separations the boundary of all including or segregation. It is to the benefit of all, including the second of the themselves, that they should be part of the mainstream a beautiful to the mainstream and the mainstream a beautiful to the mainstream a beautiful to the mainstream and the mainstrea life. I can assure all ethnic minority groups, includes was that the Government will do all it can to encourage the many welcome their full participation.

Since 1945, several million people from the new Commonwell countries have chosen to settle in Britain or have been bon be

They have brought with them a rich and diverse heritage when has added to Britain's wealth of culture and tradition. Many how come with values that can only be admired such as firm faith a commitment to family life; a belief in hard work and enterprise respect for the law and a will to succeed. To their credit, they have kept those values at the core of their life in Britain too.

Of course, the process of adjusting to large numbers of people with different backgrounds has not always been straightforward. nor could one have expected it to be. And similarly, it has no been easy for many people who have had to adjust to a way of life very different from the one they had left behind. There are inevitable stresses and strains.

Putting down new roots in a new community does not mean severing the old. No-one would expect or indeed want Brind Muslims, or any other group, to lay aside their faith, traditions or heritage. But the new roots must be put down and must go deep, too.

Language is the most obvious example. It is quite natural and

where the parents of an Asian child, born in Britain, to and the presence of an extraction of the court in Britain, it is a special their own mother tongue. and the fact that for that child to prosper in Britain and its or her fall potential, he or she will also have to

knowledge of institutions, history and British Muslim children should be brought and the response of Islam and well-versed in the Holy wishes of their parents. Nobody could or But if they are also to make the most and apportunities as British citizens, then they must seader understanding of British democratic processes, the seven of Government and the history that lies and adeed of their own rights and responsibilities.

and and asse that greater integration in the sense of a fuller British life does not mean forfeiting your faith or Muslims cannot and should not be expected ass, or Hindus or Sikhs, Catholics or Jews. But between see gougs there should be a shared link - the link of being or a fertain with all that involves.

as a recognise that each group will have its own specific and are of importance. But we also recognise that they as that with in their proper context, within the framework as and standards we share, and against the background where to create a society free from racial and sex with equality of opportunity for all.

see he able to say that the particular concerns raised by News have been, for the most part, handled in by the great majority of Muslims in this

some interstandably upset and mure by the some second being the protest and to express their grievance sa hosts. The vast majority have remained within the See and I commend their restraint and that of their

I am grateful, too, that Muslim leaders have made mine too regret for the behaviour of a very small minority who we be peaceful demonstrations as an excuse for vision decrease to their cause, and the reputation of Masine. lence does their cause, and the reputation of Musin commons generally, no good whatsoever, and I hope that their beautre will continue not to be exonerated or tolerated by the response

This is an appropriate occasion for me to restate the Government view on "The Satanic Verses". We have throughout the last less months been guided by two principles: the freedom of speed thought and expression; and the notion of the rule of law

The same freedom which has enabled Muslims to meet man and protest against the book, also preserves any author's reposit freedom of expression for so long as no law is broken. To sa otherwise would be to chip away at the fundamental freedom or which our democracy is built. That is why we have no power a intervene with publishers or to have "The Satanic Verses" removed from bookshop shelves. Nor would we seek or was such power.

So freedom of expression prevails for as long as no law is broken. It follows that we must consider whether the book is within the lew

Many Muslims have argued that the law of Blasphemy should be amended to take books such as this outside the boundary of what is legally acceptable. We have considered their arguments carefully and reached the conclusion that it would be unwise for a variety of reasons to amend the law of blasphemy, not least the clear lack of agreement over whether the law should be reformed or repealed.

Firstly, the difficulties in re-defining what should or should not be blasphemous would be immense. People hold with great passion diametrically opposing views on the subject. For example, should protection be extended to all faiths, including the very minor or very obscure? Should it extend only to faiths believing in one God? Or to 'major' or 'mainstream' faiths only? I believe there is no equitable, just or right answer to these questions.

a deminer in law could lead to a rush of litigation

a same relatives between faiths. on an approxime how divisive and how damaging such and how inappropriate our legal mechanisms and matters of faith and individual belief. Indeed, and the longer relies on it, preferring to recognise and of her own belief is the best armour against

principle, and the only one which Government and anistically protect, is that individuals should be and there even faith and to worship without interference, section of mutual respect and toleration.

a use of our thinking is a Britain where Christians, as los Hindus, Sikhs and others can all work and live an act setaining proudly their own faith and identity, but was a common the bond of being by birth or choice,

and tope this is a message you will be able to share with on a your Community.

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E MOREN

NE S SUIZ

The Muslim Response Sacrilege versus Civility

THE UK ACTION COMMITTEE ON ISLAMIC AFFAIRS

146 Park Road, London NW8-706 146 Park Road, London NW8 7RG

19 July 1989

The Rt. Hon. Mr John Patten, M.P. Minister of State Home Office 50 Queen Anne's Gate London SW1H 9AT

Dear Mr Patten,

Thank you very much for your letter dated 4 July 1989 setting forth 'in full' some of your 'recent thinking' concerning the Muslim community in Britain.

The UK Action Committee on Islamic Affairs would like at the outset to assure you that as British Muslims we are concerned about the strength and stability of our country and the common welfare of all. We do share the commitment you set out to the principle that all groups must aim at full participation in our society. Muslims are not and do not seek to be a ghetto community. Ours is, as it must be, an open and outward looking community. Participation, however, cannot mean as you rightly observed forfeiting our faith, the proper practice of which, we are convinced, can only contribute to the well-being of society as a whole. Your remarks on the Muslim community's contribution to Britain's wealth and culture, its firm faith, commitment to family life, belief in hard work and enterprise, its respect for the law and the will to succeed are all apposite in this context.

We do welcome your many encouraging statements and assurances such as those on full participation, the right of people to worship in an atmosphere of mutual respect and toleration, and the

that each group in British society will have its own However the manufacture of importance. However that each group in British society will have its own.

However, there are a more which are of importance. However, there are a more which are of importance in your letter. Le source which are of importance. However, there are a many which are of importance in your letter which seem and inferences in your letter which seem are a many which are of these fine principles. The of assumptions and interested in your letter was a statement of these fine principles.

I can assure you, no conflict or tension between our faith and having a fluent command of English or deal understanding of British democratic processes, of Government and the history that lies behind them. Representation that Muslims, like others in the society, have and responsibilities and being British, have indeed put down and must grow deeper. However, the mere fact that you the must grow accept the self-evident truths, perhaps calling nation thereby the motives and objectives of the communreflects on the communication gap between the Government the Muslim community.

the issue of race relations, which you highlight at the very oning of your letter, we believe that it is very unhelpful to hathuman relations in Britain on the basis of race and it is as an ethnic as an ethnic mannly. Such categorizations distort a lot of perspectives and momake racism endemic in our society; they also make for llassand create major difficulties in the provision of essential was whether it is in employment, education, housing and East or in the dispensing of law. We look forward to the time a people in Britain will not be classified according to the and their skin or ethnic origin but according to their worth

and undoubtedly require fundamental changes in the attitude makers and citizens as a whole. The quality of participathe Muslims, as indeed of others, in British society will and the quality of rights and opportunities they are standard plants of rights and opportunities they are standard plants and as a religious community. While showledge that we have responsibilities to the society we Special that we have responsibilities to the society with the special transfer of the spe boundarity's need to preserve its ethos is recognised and if sales and where necessary the legal provisions for doing endoingly or as a result of a process of atorded, not grudgingly or as a result of a process of and harmony but willingly and in a spirit of goodwill and harmony.

On the Satanic Verses, of the sacrilege versus Civility
has sought to use all peaceful means, reason and offensive book, the book withdrawn, to seek legal redress and to educate nature of this publication. We will continue to do so. We certainly group whether they be Muslims, agents provocation and violence with the Government and the law enforcement and violence which are directed against Muslim parts of the country in the wake of the publication of the publication of incitement to violence from any individual or agencies will also condemn and deal vigorously with the acts of certain parts of the country in the wake of the publication of this

We do appreciate your statement that 'the Government understands how much hurt and anxiety that book has caused' but we find it totally incomprehensible that there is no discernible willingness on the part of the Government to take effective action against what is not only sacrilege but a calculated attempt to create public disorder and mischief by giving free rein to insult and abuse.

Instead we are repeatedly told about two guiding principles: the freedom of speech, thought, and expression; and the notion of the rule of law. All of us uphold and cherish these freedoms. But the notion that people have a 'right' to commit sacrilege and insult and abuse the deeply held sanctities of other people is extraordinary. There can be no absolute freedom of expression except in a society where there is complete absence of law or government. The notion of the rule of law and unregulated and undisciplined freedom of speech, thought and action cannot and do not go together.

The crisis over "The Satanic Verses" refuses to go away for the perfectly understandable reason that our legal framework does not envisage a situation in which an offence of sacrilege could be committed against religions other than the Anglican faith. This is why the Muslim community has been seeking the enactment of

Appendix II

Appen

the strongly feel that there is an urgent and pressing need for the strongly feel that there is an urgent and pressing need for the strongly feel that there is an urgent and pressing need which has found support among sections of a place, a need which has found support among sections of a place, a need which has found support among sections of a place and problems. All law-strongly support of the strongly support of the strongly support of the strongly support of the strongly support of the suppo

sead, the Muslim community is sometimes offered equality in the offer to repeal the blasphemy law altogether. It is no freedom to commit sacrilege against others faiths. It is a cour position that if Islamic sanctities are not protected sometimes, then the existing protection of the Anglican faith move.

Internation of a party to state of the desirability of the desirab

which the Government and the law can realistically protect. Which the Government and the law can realistically protect Moreover, we firmly believe that the attack on religion will not but erode the foundations of country. Moreover, we arming believe that the attack on religion will not only produce alienation, but erode the foundations of civilized

The Action Committee therefore wishes to reiterate its demand for a suitable enactment to criminalise abuse of and insult to religious sanctities and incitement to religious hatred. There already exist laws to deal with criminal libel and incitement to racial hatred and another identical law would not impinge on the principle of the proper exercise of the freedom of expression.

The Action Committee also requests the Government to use its good offices with the publishers to have the sacrilegious and offensive book withdrawn and thereby remove the cause of offence and help normalise community relations.

The British Muslim community greatly looks forward to playing a constructive role in the well-being and stability of the country, in the spirit of mutual respect, dignity and harmony. We therefore expect a helpful response to our acute concerns which have been brought into sharp focus in the wake of the publication of "The Satanic Verses".

We expect the dynamic processes of the law to be used to help create a society that is not only free from racial and sex discrimination but free from religious discrimination and abuse as well. For, quite frankly, there is no joy in being told that there is equal freedom for both the blasphemer and the blasphemed, the abuser and the abused.

With best wishes and kind regards,

Yours sincerely,

Iqbal Sacranie

UK ACTION COMMITTEE ON ISLAMIC AFFAIRS

APPENDIX III

misation of Islamic Conference Documents

5 November 1988

OFFREAL SECRETARIAT OF THE ORGANISATION THE ISLAMIC CONFERENCE PRESENTS ITS COMPLI-

disthehonour to draw urgent attention to the recent attempt tenemies of Islam to vilify the essence of our faith by mus slander against the holy prophet (peace be upon him)

has been committed by a so-called Muslim 'Salman of Indian origin residing in London. He has written a and sacrilegious novel titled 'The Satanic Verses'. The polished by Penguin, has attempted to disfigure the image Spoker's (peace be upon him) Sahaba, Ummahat-el-Momialas described the Islamic faith and the religious customs And foul language. The enemies of Islam are not content step and are planning to acclaim the novel. It is most sto note that this novel has been shortlisted for literary

Share been anguished and hurt all over the world and are A states to The state of the enemies of Islam get

the message that their unholy attempts will not be tolerated. The mask should react collectively and firmly to this vicious attemnt the message that their unholy attempts will not be tolerated. The Ummah should react collectively and firmly to this vicious attempt. ALL THE MEMBER STATES ARE THEREFORE URGED VAKE THE FOLLOWING STEPS ON PRIORITY BASIS. ALL THE MEMBER STATES ARE THEREFORE URGED ON PRIORITY BASIS.

[A] THE NOVEL SHOULD BE BANNED IN ALL MUSLIM

[B] THE PUBLISHER SHOULD BE MADE TO WITH-DRAW THIS NOVEL FROM THE MARKET, AND DE-

STROYITS COPIES FOLLOWED BY A PUBLIC APOLOGY. [C] IF THE PUBLISHERS FAIL TO COMPLY, THE PUBLISHERS FAIL TO COMPLY FAIL TO LISHER SHOULD BE BLACKLISTED AND IMPORT OF ALL THEIR PUBLICATIONS BANNED IN THE RESPEC

[D] THE AUTHOR OF THIS NOVEL BE BANNED FROM

[E] WIDE PUBLICITY TO BE GIVEN TO THE MEASURES TAKEN BY THE MUSLIM STATES SO THAT IT SERVES AS A DETERRENT AND IN FUTURE THE ENEMIES OF ISLAM DO NOT ATTEMPT DENIGRATING ISLAM.

[F] THE EMBASSIES IN NON-MUSLIM STATES BE DI-RECTED TO CONTACT THE GOVERNMENTS THERE TO TAKE EFFECTIVE ACTION BANNING THIS NOVEL AND ITS WITHDRAWAL FROM THE MARKETS.

The Secretary General of the Organisation of the Islamic Conference, on his part, had immediately addressed to the situation. In the First Conference of Islamic Information Ministers held in Jeddah 29 Safar - 2 Rabi Al-Awal, 1409H (10-12 October 1988) he expressed indignation and anguish of the Islamic Ummah on this slanderous publication and proposed that strong measures should be taken against the author and the publishers of this malicious attack against the Holy Prophet and the sentiments of Muslims.

Secretariat avails itself of this opportunity to express active highest consideration peral secretaria: a rain 1804 of this Consideration.

MLARATION BY ISLAMIC CONFERENCE OF FOREIGN MINISTERS

WISLAMIC ACTION TO COMBAT BLASPHEMY AGAINST ISLAM

Entheenth Islamic Conference of Foreign Ministers held in the Kingdom of Saudi Arabia, from 6-9 Sha'ban 1409 Shlarch 1989) resolved to protect and safeguard the Muqadallet Sacred Book, personalities and places) of the glorious and maintain respect for the noble religion of

Hamphy Allah, in His infinite mercy which encompasses and earth, has revealed the religion of Islam as a guidance land slam is the religion of peace, brotherhood and con lowards mankind. Tolerance is an article of faith for some some state of the worthy of veneration than the Holy Quran, our Adhlammad, peace be upon him, his family and wives, Assignment norconalities of tall uses the Al-Aqsa Mosque, eninent personalities of Islam as well as all the Islamic Plates, These are Muqaddasat which should never be violated

The freedom of thought of the freedom of thought Set at the expense of other people in the cannot be The freedom of opinion and expression should not be shown and its Munaddasat

The Universal Declaration of Human Rights stipulates inter alia in the exercise of his rights and freedoms, man must abide The Universal Declaration of Human Rights stipulates interests and freedoms, man must able to compile and securing due recognition, and that in the exercise of his rights and freedoms, man must able to the rights and freedoms of others and at meeting data. by certain restrictions aimed at securing due recognition and respect for the rights and freedoms of others and at meeting the recognition and public order. This prime. respect for the rights and freedoms of others and at meeting the legitimate requirements of morality and public order. This prince in accord with the concept of human rights in Idam.

ple is also in accord with the concept of human rights in Islam Blasphemy against any revealed religion cannot be justified, either the hacis of the right to freedom of the most thought. morally or legally on the basis of the right to freedom of thought opinion or expression. It is indeed a most despicable act which

All Islamic States are resolved to coordinate their efforts in accordance with the Shariah at national, regional and international levels to effectively combat blasphemy against Islam and the slandering of Islamic personalities.

The Islamic countries strongly condemn the blasphemous book "The Satanic Verses", whose author they regard as an apostate. This publication transgresses all norms of civility and decency and is a deliberate attempt to malign Islam and the venerated Islamic personalities. There can be no doubt that the wickedness of the author has broken all rules of ethics, decency and respect for the feelings of more than a billion Muslims throughout the world and that it is a flagrant abuse of the principle of freedom of expression.

The Conference urges all Member States to ban the book "The Satanic Verses", to prevent the entry of its author in all Islamic countries and calls upon publishing houses to immediately withdraw the book from circulation and upon Member States to boycott any publishing house that does not comply.

The Conference appeals to all members of the international community to ban the sale or distribution of this book. It urges them to pass the necessary legislation to protect the religious beliefs of others and also urges publishing houses to ban the publication of any books that insult or ridicule religious senti-

The Conference declares that all Islamic countries shall individu-

collectively exert effective and coordinated efforts to and coordinated efforts to an and its noble values throughout the succession of th and coordinated efforts to coordinated efforts to do coordinated efforts to coordinated efforts to coordinated efforts to coordinated efforts to coordinate world efforts to coordinate world efforts to coordinate efforts ef The project for Islam and its notice values throughout the Islamic Muqaddasat.

Resolution

Resolution No.21/19-C on the Unified Stand on Sacrilegious Acts Against Islamic Holy Places and Values

The Nineteenth Islamic Conference of Foreign Ministers Linio of Peace, Interdependence and Development), held in m, Arab Republic of Egypt, from 9 to 14 Muharram, 14H Alt July - 5th August 1990).

Inspired by the heavenly teachings of the Holy Quran and I True Islamic religion, the religion of mercy, brotherhood, edessness, justice and is an assurance of a good life for the kmic community and mankind at large;

Emphasizing the profound veneration of the Muslims for e Missenger of Islam, Mohamed (God's prayers and peace be quim), the Holy Quran, the prophets, the angels, the revered the prophet's family, descendants and companions the three Holy Mosques, the Holy Mosque at Makkah Additional Munawwara Madina Al Munawwara albe Holy Mosque of Al Aqsa and all the other Islamic holy

Convinced that the teachings of the most venerable Prophet be ordinances of the Holy Quran as well as the sound Islamic provide the best guarantee for the good life, happiness, purious the best guarantee for the good life, happiness, september and successes of human society on earth and in

Declaring that according to the foundations of the Islamic A sanffice for the sake of preserving the sanctity of Islamic

holy places, are dearest and most subline than any thing else it is incumbent upon a holy places, are dearest and most subline than any thing else than a firm attitude towards those

and stressing its absolute conviction that it is included to fulfil its Islamic duty by adopting a firm attitude towards those religion. Reaffirming and Recalling the Special declaration adopted foreign Ministers held in by the 18th Islamic Conference of Foreign Ministers held in the Unified Islamic stand against any insult or have by the 18th Islamic Conference of Foreign Ministers were Riyadh on the unified Islamic stand against any insult or blass and the need to take the necessary measures to combat Phemy, and the need to take the necessary measures to combat to in the above-mentioned declaration.

- pnemy, and the need to take the necessary measures to combat such acts, as referred to in the above-mentioned declaration; 1. Condemns most vehemently, any individual or gov. ernmental stand in support of any insult directed against the Sanctities of revealed religions; and take exception to disregarding such insults as are directed against moral and human principles cultural values and the religious beliefs of the majority of people, under the pretext of allowing the freedom of belief, expression and writing and respect for the principles of non-interference in the internal affairs of other states.
- 2. Reaffirms that it is the opinion of all the Ulemas that any insult, show of disrespect or slighting of the great prophets, the holy books and the holy Quran, also of the most revered Prophet, his noble family and his devoted companions, constitutes a most sacrilegious act, and those who commit such acts are
- 3. Pays tribute to all zealous Muslim and non-Muslim personalities, centres, organizations and governments who, motivated by their Islamic and human obligation and being aware of their cultural message and moral principles, stood up to such violation of the religious sanctities as of divine religions.
- 4. Calls on Member States of the United Nations and all other international organizations to contribute to the preservation of the cultural heritage of all creeds.
- 5. Urges Member States to request its missions throughout the world, to follow up this important issue and to cooperate and coordinate their activities with the OIC Secretary General in this respect.
  - 6. Requests the Secretary General of the Organization of

General Secretariat and through monitor all suspicious Holy monitor all suspicious Holy monitor is a suspicious Holy manoeuvers directed against with Member manoeuvers of the world in collaboration with Members of the world in collaboration Assume manoeuvers directed against Islamic Holy with Member world in collaboration with Member

Commends the efforts of the Ministers of Culture and 7. Commends the enerts of the lymnisters of Culture and an Islamic and all affiliated institutions to draw up an Islamic and cultural strategy aimed at sheltering the Islamic and I demailing and all aminated institutions to draw up an Islamic to draw up an Islamic and cultural strategy aimed at sheltering the Islamic to draw up an Islamic

8. Urges the Member States to take the necessary meaamount from enemy propaganda. 8 Urges the Memory States to take the necessary meamaterial or information material or addications prejudicial to Islam.

A Resolution

Resolution No.28/20-C on the Unified Stand on Sacrilegious Acts Against Islamic Holy Places and Values

The Twentieth Islamic Conference of Foreign Ministers Main of Just and Durable Peace Through Dialogue and Among Member States and Respect for International (James), held in Istanbul, Republic of Turkey from 24 to 28

Inspired by the heavenly teachings of the Holy Quran, the Impred by the heavenly teachings of the Hory Carlos, selfless-

Emphasizing the profound veneration of the Muslims for the Company the profound veneration of the iviusing the proposed members and in the proposed members of Messenger of Islam, Mohammed (Allah's prayers and the Prophets, the angels, the revered members of

the Prophet's family, descendants and companions and the Holy Mosque at Madina the Prophet's family, descendants and companions and the Holy Mosque of Al Aqsa and all the tother Mosque at Makkan Al-Mukarraman, the Holy Mosque at Madina Holy Diaces;

Mosque at Makkan Al-Mukarraman, the Holy Mosque at Madina Holy Diaces;

Convinced that the teachings of the most venerable Propher of the Holy Ouran as well as the sound Islamia and the injunctions of the Holy Quran as well as the sound slamic the best guarantee for the good life. hannings systems provide the best guarantee for the good life, happings and successes of human society on earth and inches Systems provide the best guarantee for the good life, happings, complimentarity and successes of human society on earth and in the

Declaring that according to the foundations of the Islamic creed, Sacrifice for the sake of preserving the sanctity of Islamicholy places, are dearest and most sublime than any thing else, and stressing its absolute conviction that it is incumbent upon it to fulfill its Islamic duty by adopting a firm attitude towards those who belittle

Reaffirming and Recalling the special declaration and Resolution adopted by the 18th and 19th Islamic Conferences of Foreign Ministers held in Riyadh and Cairo respectively on the unified Islamic stand against any insult or blasphemy, and the need to take the necessary measures to combat such acts, as referred to in the above-mentioned declaration; and resolution;

- 1. Strongly denounces any individual or official stand in support of any insult directed against the sanctities of revealed religions; and takes exception to disregarding such insults as are directed against moral and human principles, cultural values and the religious beliefs of the majority of people, under the pretext of allowing the freedom of belief, expression and writing and respect for the principles of non-interference in the internal affairs of other states.
- 2. Reaffirms that it is the unanimous opinion of all the Ulema that any insult, show of disrespect or slighting of the great Prophets, the Holy Quran, the authentic Books of Sunnah of the most revered Prophet, his noble family and his devoted companions, constitutes a most sacrilegious act, and those who commit such acts are definitely apostates.

Pays tribute to all Muslim and governments who 1 Pays tribute to all Musum and non-Muslim as well as motiving as and governments who, motiving a pays of the state of the ochlers, organizations and governments who, motivations, organizations and being aware of their standard human obligations and being aware of their standard human obligations and up to violation of the property of the prop wall the ingle and human obligations and being aware of their and human obligations and being aware of their of the ingle and moral principles, stood up to violation of the analysis and against any political and against any political analysis and against any political and against aga Approximate and moral principles, stood up to violation of the approximate and against any political or approximately approximat

Calls on Member States of the United Nations and all 4. Calls on Memoer States of the Officer tvations and all gradinal organizations to contribute to the preservation of the pres

Variation of all creeds. 5. Urges Member States to request their representatives J. Urges Member States to request their representatives and to design the world, to follow up this important issue and to profit and coordinate their activities with the OIC Secretary design this respect. feeral in this respect.

- 6. Requests the Secretary General to study the possibility of on Acquires in the work programme of Islamic Figh Academy the hatofdrawing up of an international instrument on respecting the The Values and Sanctities, and submit a report on this
- 1. Pays tribute, once again, for the efforts of the Ministers illure and Information of Member States and all institutions of all for their efforts aimed at preparing the Strategy for Culture distinuation to preserve the Islamic Ummah from all campaigns
- & Urges the member states to take the necessary measures, windance with their existing national laws and regulations, in and publishing houses and their holding companies to ban the and sale of any information material or publications
- Decides to consider the issue at the Twenty-first Decides to consider the Issue at the Islamic Conference of Foreign Ministers.

U.K. Action Committee On Islamic Affairs

The UK Action Committee on Islamic Affairs (UKACIA) Was formed in October 1988 immediately after the publication of the sacrilegious, deeply malicious and offensive book The Salamic Verses by Viking Penguin. The UKACIA, which represents all major organizations, mosques and eminent individuals throughout the United Kingdom, has mounted a sustained, principled and peaceful campaign from the beginning. It has been requesting Viking Penguin, as the publisher, to withdraw and pulp the remaining copies of the book; to undertake not to publish in any form or manner any further edition or translation of the book; to tender an unqualified apology to the followers of Islam; and to pay damages to an agreed charity.

The Action Committee has also been campaigning for suitable legislation to criminalize incitement to religious hatred and abuse and deal with sacrilege and insult to religious sanctities, in the hope of attaining safeguards and a consensus against the appearance of similar sacrilege in the future. The Action Committee has submitted to the Home Secretary a report in June 1993 'Muslims and the Lawin Multi-Faith Britain: The Need for Reform'.

The Committee has had a number of meetings with Government officials, Members of Parliament, Church officials, Community Relations councils, and Ambassadors of Muslim countries to formulate and get support for measures to deal with the serious issues raised by the continued promotion of The Satanic Verses and similar publications. The Committee has met various Ministers and senior officials at the Home Office to discuss legal provisions for protecting religious sensitivities.

In order to get the British Parliament to enact a suitable law to

offence to publish any book/material abusing religion or land the UKACIA has launched a manifered to publish the UKACIA has launched a manifered to publish any book/material abusing religion or offence to publish any book/material abusing religion of a massive a massive the UKACIA has launched a massive the UKACIA has launched a massive with the help of a cross-section of Members and the management of the companion. hatred, the UKACIA has launched a massive hatred, the UKACIA has launched a massive of Members of Members of With the help of a cross-section of Members of a cross-section of a cross-section of Members of a cross-section of Members of a cross-section of the cross-section of t With the neith of a cross-section of Members of a million with about a quarter of a million. The British presented to Parliament. A National Petition, with about a quarter of a million with about a quarter of a million. The British Muslims' will be presented to Parliament. The British Muslims' will be presented to Front. London to be a million. will be presented to Partiament. The British Muslims, and publisher respectively. London, to have Rushdie Musilin Action Front, London, to have Rushdie author and publisher respectively of The Satanic author and publisher respectively of The Satanic beautiful author and publisher respectively of The Satanic author and publisher respectively of the District author and publisher respectively aut The author and published respectively of the Satanic was rejected by the British High and projected for blasphemy was rejected by the British High and projected for blasphemy was rejected by the British High proceduted for chaspited was rejected by the British riight and the law protected only Indepth April, 1990. The Court like that the law protected only thistian religion and is not applicable to Islam. Although the Constant Processing State of Processing States of P Attorney General, Director of Public Prosecutions, And Another Court, High Court, House of Commons and House of they intend to take the case to the European Parliament and to Hampean Court of Human Rights in due course of time. On the Bibliogram Conducted a week-long I from 8th-12th January, 1990, in front of Viking-Penguin das, London. Despite cold and inclement weather, representatives Robish Muslims from all major cities such as Birmingham, halford, Cardiff, Glasgow and Leicester participated. A letter mout Muslim requests was given to Mr. Peter Mayer, managing featur of Penguin. A reply from Mr. Mayer shows that the utlishers remain intransigent.

luder the aegis of the UKACIA, a delegation of British Muslims assenting major organizations in the UK, met the Ambassadors of haddesh, Egypt, Iran, Jordan, Kuwait, Malaysia, Pakistan, Saudi Senegal, Sudan and Yemen in London. The delegation agreed dissatisfaction over the inaction of some of the Muslim in implementing the OIC declaration and defending the the angle of the Ambassadors to do whatever they can prove the situation. The delegation also requested the Muslim and decisive action against the Penguin and give the required publicity to measures taken in this set the UKACIA declared Friday, 16th February, 1990, as a Mailing who died: 1000 declared Friday, 10th February, 10th Februa Mashmir Who died in 1989 defending the honour of the blessed the leading the nonour of the leading the leading the nonour of the leading the nonour of the leading the satanic Verses. State Muslim organizations and groups have been regularly of Britain. Regulary organizations and groups have been regulary in different parts of Britain,

focusing on the issues raised by the continued promotion of sacriles abuse, the effect on community relations and focusing on the issues raised by the continued promotion of sacriley and vouth, education, media oversaged and religious abuse, the effect on community relations and youth, education, media coverage

The UKACIA has sought through press releases and television and the campaign and the campai radio news interviews to deal with aspects of the campaign as the official meetings of Salman Rushdian has strongly resented the official meetings of Salman Rushdie with Core and the Prime Minister A hooklast at the British Foreign Secretary and the Prime Minister. A booklet, The Description of the Market Marke British Muslim Response to Mr. Patten, was published in July 1988 Containing the full text of the letter from Mr. John Patten, Hone Office Minister, to British Muslims and the full text of the reply on behalf of the UKACIA. (Appendix II of this book contains a full account of this correspondence.) The booklet was sent to all Members of Parliament, members of the House of Lords, Community Relations Councils, Universities, and other institutions and individuals in Britain. It was also translated into Urdu. The UKACIA Bulletin has been issued at regular intervals to keep the Muslim community informed of the campaign. The Delegation of the UKACIA participated in almost all the Islamic Conferences of Foreign Ministers held at Riyadh, Cairo, Tehran and Karachi after the publication of the sacrilegious book, The Satanic Verses in October 1988. They played a major role in the adoption of the OIC Declaration and Resolutions for combating blasphemy. They were also invited to the Sixth Islamic Summit in Dakar, Senegal in December 1991.

The UKACIA has been greatly concerned about the tragedy befalling Muslims in Bosnia. To draw attention to the brutal genocide, rape, torture, ethnic cleansing and usurpation of territory in Bosnia the UKACIA met Ambassadors, MPs, Church leaders and public figures, exhorting them to act urgently and decisively. That the Serb aggression must be immediately stopped was the message articulated by the UKACIA in its meetings and press releases. The member organizations of the UKACIA have been actively engaged in efforts to solve the problems British Muslims face as a religious minority, for example, single-sex education, halāl food, equal opportunities and racial harassment.

The UKACIA's main body is its Steering Committee, which

consists of the following:

		Appendix IV	City
			London
10.1.	lm	Islamic Cultur	London
icrileg and or e and	Chamdi	(Joint Convenor) (Islamic Foundation	Leicester Cambridge Bradford
on and they ACIA with	M. Mail Ashrai Mar Ali Ashrai Mer Azam	Mosques Mosques	London London
The 1989 ome on full	M.H. Faruqi Mahid Ham Mahmood El-Khami	Literary Services  Literary Western House	London , Glasgow
all ni- nd	Bashir Mann  Julana Yukub Miftahi  Ebrahimsa	Scotland Hizbul Ulema UK Islamic Council of	Blackburn London
m ne	Muhammad &S. Aziz Pasha	Europe Union of Muslim Organizations	London
	hlufar Qureshi	Muslim Doctors' Association	Wolverhampton
	Mariq Yusuf Rajbee Manzim Wasti	Council of Mosques UK UK Islamic Mission & Muslim Solidarity Committee	Hastings London

National Committee (Names of Representatives within Parenthesis) Mujahideen (Dr. M.A. Amanyar)

Nau (Mr. M. Israrul Haque) Mosque (Mr. Iqbal Sacranie)

And Central Mosque (Dr. M. Naseem)

Muslim Action Committee (Qari Suleyman)

Action Committee (Qan Suleyman)

Mosques (Mr. Sher Azam and Mr. Liaqat Muslim Action Committee (Mr. Mukhtar A. Younis)

British Muslim Action Front (Mr. Abdal Chaudhary and Barner) Azhar)

British Shia Muslim Action Committee (Mr. Shabir Rivi)

Association of Sunni Mosques UK (Maulana Nisar N British Shia Muslim Action Committee (Mr. Shabbir Rizvi)

Real Muslim Action Committee (Mr. Shabbir Rizvi)

Mosques UK (Maulana Nitar Alexander) Confederation of Sunni Mosques, Midlands (Maulana Bossa) Council of Mosques in Lancashire (Mr. Bailogi) Council of Mosques in Lancashire (Mr. Bailogi)

Liancashire (Mr. Bailogi)

London and Surrey (Mr. M. M. Council of Mosques UK (Dr. Tariq Yusuf Rajbee) Dawatul Islam UK (Maulana Abu Saeed and Mr. Abdul Hand East London Mosque (Maulana Abdul Awwal) Federation of Muslim Organizations in Leicestershire (Mr. Mahbod Kantharia, Mr. Yaqub Khan, Mr. Ahmad Khan and Mr. Manor Federation of Societies of Islamic Students (President)

Glasgow Central Mosque (Mr. Tufail Shaheen) Hizbul Ulema UK (Maulana Yukub Miftahi) Idara-e-Jaaferiya (Mr. Ghulam Raza) Impact International (Mr. M.H. Faruqi) Institute of Islamic Studies and Dawa (Dr. Khalid Alavi) Islamia School Trust (Mr. Moeen Yasin) Islamic Academy (Professor S. Ali Ashraf)

Islamic Community Centre, Haringey (Mr. Chowdhury Mueen

Islamic Council for Palestine (Mr. Abdel Salam Abushkaidem) Islamic Council of Europe (Mr. Ebrahimsa Muhammad) Islamic Cultural Centre (Dr. A. Al-Mughram Al-Ghamdi) Islamic Defence Council, London (Maulana Atiqur Rahman Samb hali)

Islamic Defence Council, Scotland (Mr. Bashir Mann) Islamic Doctors' Association (Dr. Majid Katme) Islamic Forum of Europe (Dr. M. Abdul Bari and Mr. Muslehuddin Farazi)

Islamic Foundation (Dr. M. Manazir Ahsan) Islamic Shariah Council (Mufti Aslam and Dr. S.M. Darsh) Islamic Society of Brighton (Mr. Abdul Jalil Sajid) Jamiat-e-Ulema UK (Maulana Abdul Rasheed Rabbani)

Appendix IV

Jama Markazi (Iviaulana 1710sa Qasimi)
Movement (Mr. Fazlun Khalid and Mr. Idrees Mears)
Massociation UK (Mr. A.A. Yusuf) Association UK (Mr. A.A. Yusuf) Aid (Mr. M. Yusuf Islam) Doctors' Association (Dr. Jafar Qureshi) Doctors Association and Literary Services (Mr. Abdul Wahid

Education Co-ordinating Council (Mr. Nazar Mustafa) Education Trust (Mr. Ghulam Sarwar) Solidarity Committee (Mr. S.M. Tanzim Wasti) Welfare House (Dr. Mahmood El-Khani) World League (Dr. S. Selim Has) (Maulana Tufail Hussain Shah) on of Muslim Organizations (Dr. S. Aziz Pasha) Muslim Action Committee (Mr. Muhammad Yasin) Muslims Organization (Mr. Musaddig Ahmad) Muslims (UK) (Mr. Mahmud al-Rashid)

# Press Releases

landay 18th February 1989, 4.00 p.m.

BUK Action Committee on Islamic Affairs has noted Mr. but Action Committee on Islamic Arrans has held in the similar and recognition by him that "the station's of the world are genuinely distressed by the

Committee however, wishes to reiterate its request made four b withdraw and pulp the remaining copies of the book; build aw and pulp the remaining copies of the book, still of translation of the pougl. singler an unqualified apology to all the followers of Islam; Pay damages to an agreed Muslim charity.

We very much hope that the publishers would resolve the matter

Monday 27th February 1989

The following statement was issued by the UKACIA delegation that

The delegation had a very courteous and positive meeting with Mr. Patten, Minister of State. We had a frank and heart to heart talk of the deep offence caused to the Muslim community by the continued publication of The Satanic Verses.

The minister showed his sincere understanding for the feelings of the community but outlined the problem in amending the Law of Blasphemy. The delegation pointed out that it was not seeking any particular form of legislation instead it was concerned that there should be some legal redress against abuse and sacrilege of its religious sanctities.

The delegation made it clear that the British Muslims are pursuing their moral campaign within the strict bounds of the law and there is no question of any violence or intimidation.

The Minister invited us to continue with dialogue and of course we will.

Monday 6th March 1989

The UK Action Committee on Islamic Affairs welcomes the statements made by the Prime Minister, the Foreign Secretary, the Archbishop of Canterbury and the chief Rabbi, in addition to statements from other representative sections of national opinion "The Satanic Verses" is deeply offensive of Muslims and other sections of Muslims and other sections. that the book "The Satanic verses is deeply offensive of British" and other sections of British

Muslims throughout Britain who dignified manner over lawful and dignified manner over lawful and dignified manner over lawful and dignified manner over lawful law in a specific commends the sylustims infoughout Britain who is peaceful, lawful and dignified manner expressed their appearent, lawful and urges them to committee and urges them to committee committee and urges them to committee the specific peaceful. The sacrilege committed and urges them to continue to the sacrilege committed and the demands of the sacrilege withdrawn and the demands of the sacrilege to the sacrilege committed and the demands of the sacrilege to the sacrilege committed and the demands of the sacrilege to t of the sacrilege committee and urges them to continue to the committee with book is withdrawn and the demands of the committee with book is withdrawn are met named.

MIS DOOK IS WILLIAM AND ALCHIAIUS OF nuithdraw and pulp the remaining copies of the book; p withdraw and purp the remaining opping of the south abion or translation of the novel; and unqualified apology to all Muslims; and and damages to an agreed Muslim charity.

Committee calls on the Muslims and all believers to observe Strban/Thursday 22nd March 1989 as a day of prayer and unthe hope that this calculated blasphemy will be effectively with without further hurt, tension and loss of life.

laday 20th March 1989

Action Committee on Islamic Affairs has welcomed the cam of the 18th Islamic Conference of Foreign Ministers held as a positive contribution towards an International against blasphemy in general and in particular the firm by Organisation of Islamic Conference (O.I.C.) member at against the sacrilege caused by the publication of the

Name Committee also noted as significant the recognition by Waldegrave, Minister of State in the Foreign Office, that

Salement by Her Majacture Covernment Minister is a a be statement by Her Majesty's Government Minister is a monising crisis Statement by Her Majesty's Government IVIIIISTELL 13 and agonising Crisis

caused by the offensive publication. The Committee therefore this ugly saga which has outraged not only Caused by the offensive publication. The committee therefore to the publishers to withdraw & reiterates its earlier outrageous book and close this ugly saga which has outraged not on with the great majority of the great major outrageous book and close this ugly saga which has outraged majority offer.

Following earlier recognition by the Prime Minister and Foreign that the hook is highly offensive and Mr. Walderrank Following earlier recognition by the Prime Minister and Forest Secretary that the book is highly offensive and Mr. Waldegraves that the book is blasphemous, the Achie Jecietary that the book is nightly offensive and Mr. Waldegaves unequivocal statement that the book is blasphemous, the Action Committee reiterates its request to Her Majesty's Government to find legal redress against such an offence.

The Action Committee also commends the Muslim Community in the U.K. for pursuing their campaign in a peaceful and a dignified manner. It has also announced that the 15th Sha ban 1409 (being 22/23 March 1989) which is observed as a day of prayer and fasting will be devoted to seeking the help and guidance of Allah for the successful ending of this painful episode.

25th May 1989

ISLAMIC DEMONSTRATION TO PARLIAMENT Saturday 27th May 1989 London, Hyde Park/Marble Arch, 1.00 p.m.

Several thousand Muslims from all over Britain will converge on Hyde Park, London for a march to Downing Street and Parliament. Their aim will be to urge the Prime Minister and the British government and parliament to exert moral pressure on the Viking Penguin publishing group to withdraw the obscene, offensive and malicious book, "The Satanic Verses", which has been a source of deep pain and anguish to the Muslim community and generated a great deal of tension throughout the world. They will also be urging the government and parliament to find suitable legal sanctions, such as amending the Public Order Act, to deal with such publications and to protect the interests and dignity of religious communities.

organised by the British Muslim Action is a subject to the British Musli Assembly the British Muslim Action of the British Muslim Action of the UK Action Committee on Islamic Affairs, representing the UK Action Committee on Islamic Affairs, representing the UK Action Committee on Islamic Affairs, representing the UK Action Committee on Islamic Affairs, and mosques throughout the country. has given in the country of the c The UK Action Committee on Tstatific Arrairs, representing and mosques throughout the country, has given its full the demonstration.

with sent to all mosques and organisations in Britain the UK Audular sent to an incorporate Muslims to make this "a massive This noble Companions and the dignity of the blessed and the dignity and unity of

\* (K Action Committee regards this as a demonstration for and respect and and decency, for dignity and mutual respect of society. The Committee has also addemonstrating Muslims "to maintain discipline, law and order allow themselves to be provoked into saying or doing that would harm the dignity, unity and solidarity of

Committee is determined to carry on its campaign to have this were and offensive book withdrawn by Viking Penguin and seek this in the hope of attaining safeguards and a consensus at a inter-religious and literary level against the appearance of ad outrageous and malicious material.

15th February 1990 Action Committee on Islamic Affairs has declared Friday, The Action Committee on Islamic Affairs has declared 1 11003, 1990 as a Day of Prayer and Dedication to the martyrs Sandad, Bombay and Kashmir who sacrificed their lives a year skinding the honour of the Blessed Prophet (peace be upon adhis companions and expressing their revulsion against the Action Committee on Islamic Affairs has appealed to the distance of the second procession for making prayer to Action Committee on Islamic Affairs has appeared to the stowal of the And sims to observe this solemn occasion for making prayer to in all towns for the bestowal of the

choicest blessings on the martyrs and for granting British Muslims the guidance and strength to get the blasphemous book withdrawn the guidance and strength to get the Shaspheritous DOOK withdrawn and bring about changes in the legislation so as to make it an offence and bring about changes in the legislation so as to make it an offence to publish sacrilegious material.

The British Muslims have been requested to unify their efforts in this

15th August 1990

The 19th Islamic Foreign Ministers Conference which met in Cairo between 31st July and 4th August 1990 has called on the United Nations and other international organisations and world bodies "to draw up pre-emptive convention to safeguard against sacrilege of heavenly religions under any pretext" and to uphold the noble spiritual and cultural heritage of humanity in line with the UN Resolution 35/18.

The 46-nation body went a step further on its last year's "Declaration on Joint Action to Combat Blasphemy Against Islam" by adopting a binding resolution calling upon all member states to follow up action against the continued publication of the blasphemous book "The Satanic Verses" by fully implementing the requirement of the 1989 Declaration which specifically

- urged member states to ban the book,
- called upon the publishing houses to immediately withdraw the book from circulation, and
- asked member states to boycott any publishing house that does

The Conference further empowered the Islamic Secretary General Dr. Hamid Algabid to follow up the implementation of the resolution as well as monitor all as well as monitor all attempts to defame or blaspheme Islam and

Earlier the Foreign Ministers were briefed on the British Muslim Community's Campaign Community's campaign against the continued circulation of 'The Salame Verses' by a six-member delegation of the U.K. Action The Joint Convenor of the U.K.

The Joint Convenor of the U.K. on Islamic Affairs. The Joint Convenor of the U.K.

The Joint Convenor of the U.K.

Joint Convenor of the U.K.

The Joint Conv Committee, Mr. Iqbal Sacranie, informed the Conference of against the Committee's 22 month peaceful campaign against the Muslim community has said that while the Muslim community has a said that while the mu The said that while the Muslim community has won the law while the Muslim community has won the law and that while the Muslim community has won the law and the la He said that while the Muslim community has Won the British will be said sympathy of a significant section of the larger unresolved because remains unresolved because and sympathy of a significant section of the larger of the problem remains unresolved because of the problem remains well as the absence of the publishers as the publishers as the absence of the absence of the publ willy, the problem remains unresolved because of the legal well as the absence of any legal well as the absence of the publishers as well as the absence of the publishers as well as the absence of the absence of the publishers as well as the absence of the publishers as the absence of the publishers as well as the absence of the publishers as the absence of the publisher the absence of the absence and the publishers as well as the absence of any legal that the Muslim within the existing body of law. He said that the Muslim the existing body of law. within the existing body of law. The said that the inviusing the existing body of law. The said that the inviusing the existing body of law. The said that the inviusing the existing body of law. The said that the inviusing the existing body of law. with all legal and constitutional means. It was necessary that the auch all legal and constitutional means. It was necessary that the constitution without full states implemented the requirements of the resolution with our partition of the reminded, sanctions firstly in fighter delay. These included, the Territoria, saliented in the parent and if necessary against the parent distriction panies. He pointed out that the Muslim community felt suppointed that not all the member states have been equally prompt a fulfilling their moral and Islamic obligations.

The six-member delegation from the U.K. Action Committee on blamic Affairs who attended the conference were as follows:

- Joint Convenor UKACIA
- Member of National Committee (1) Mr. Iqbal Sacranie
- Member of National Committee (2) Dr. Manazir Ahsan
- (3) Mr. Sher Azam Member of National Committee (4) Mr. Yusuf Islam
- Member of National Committee (5) Dr. Jafar Oureshi Member of National Committee (6) Mr. Tanzim Wasti

POSITION STATEMENT ON THE CONTINUED PUBLICA-TION OF THE SACRILEGIOUS "SATANIC VERSES"

issued at the Press Conference held on Saturday, 29th December, 1990 at the Islamic Cultural Centre, London, after Rushdie's

The publication of the Satanic Verses in the Autumn of 1988 was The publication of the Satanic verses in the Autumn of 1900 was certainly one of the most profane and filthy attempts in recent

history to abuse, insult and revile the blessed Messenger of God history to abuse, man the following the abuse of God (peace be upon him), his household and companions (may God (peace be upon lillin), his household and companions (may God be pleased with them all) and to ridicule and revile Islamic sanctities.

All Islamic schools of thought are unanimously of the view that All islamic schools of inlegal are unactively of the view that attempting to insult the Blessed Prophet (peace be upon him) is attempting to fisher the blossed very fisher the detection of the most serious crime in the eyes of Islamic Law. The crime is considered as transgressing the limits (hudud), is worse than treason and is a capital offence. However, the sentence is only applicable where Islamic jurisdiction applies.

The British Muslim Community was inflamed by the publication of this sacrilegious book. However, it is to the credit of the Muslim Community that the campaign has been kept within peaceful bounds fully respecting British Law. The author's enforced hiding over the past months has been entirely the result of continuing insult and provocation on his part: At an early stage he said if he had known that his book was going to produce such a reaction by Muslims, he would have penned a stronger and more 'critical' book on Islam. In other words he would have gone even further in his insult and mockery of Islamic sanctities.

The U.K. Action Committee on Islamic Affairs felt that there was no way in which the Muslim World could condone or ignore the conduct of the author or the multinational Viking Penguin publishing group which chose to ignore the pre-publication advice of their own experts that the book was 'lethal' and went ahead to issue the 'Satanic Verses'. The Action Committee, therefore,

- 1) Withdraw and pulp the offensive book.
- Undertake not to publish in any form or manner any further editions or translations of the book.
- Tender an unqualified apology to the followers of Islam. 4) Pay damages to an agreed charity.

None of these demands were addressed to the author of the profanity irrespectively. profanity, irrespective of any quibbling whether he was a Muslim, an apostate or a result of the an apostate or a non-Muslim. In any case he was outside the Muslims decided to leave him to his and Muslims decided to leave of an account of later the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of an account of the author has received the backing of the author has received the of Islam, and Muslims decided to leave him to his was orted to leave him assorted. A solution of an "assorted to leave him to his assorted to leave him to his of an "assorted to leave him to his assorted to leave him to his of an "assorted to leave him to his assorted to leave him to his assorted to leave him to his or assorted to leave him to his assorted to leave him to his assorted to leave him to his or assorted to leave him to his assorted to leave him to leave him to his assorted to leave him to leav (The Times editorial, 26 December)

The Times editorial, 26 December,

The Times editorial, 27 December,

The Times edito Come to discover in the writer a 'great reformer' withdraw, pulp and to the Muslim demand that Penguin withdraw, pulp and to the Muslim demand that porthing but a subject the mublishers have had nothing but a subject the mublishers have had nothing but a subject to the mublishers have had nothing but a subject to the mublishers have had nothing but a subject to the mublishers have had nothing but a subject to the mublishers have had nothing but a subject to the mublishers have had nothing but a subject to the mublishers have had nothing but a subject to the subject to t As to the Muslim demand that Penguin 'withdraw, pulp but an arrogant, the publishers have had nothing but an arrogant, the publishers have had nothing but an arrogant, and the publishers have had nothing but an arrogant what was being a single publisher being a single pu the publishers have had nothing but an arrogant without proceed of a supply of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had nothing but an arrogant of the publishers have had not without proceeding the publishers have had not been account to the publishers have a publisher had not been account to the publisher had not disdain although what was being required of A whole without precedent. A whole without precedent. A whole without precedent of the French cartoonist Single had been a subject to the subject to the cartoonist Single had been a subject to the cartoonist Single had bear subject Single had been a subject Single had been a subject Si normal, polite and not without precedent. A whole Massacre book Massacre Massacre

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Minimized Sine's book Massacre

Mi plant by Allen Lane, Chief of Penguin, and declared that the book was regarded as soon as he was told that the book was regarded. of print as soon as he was told that the book was regarded. The Muslim demand to pulp was,

Rushdie has become a Muslim. ontopicing, also 'environment-friendly'. The would normally rejoice to hear someone entering the fold the would normally rejoice to hear someone entering the rold will be and in the case of Mr. Rushdie the beginning of the end all and an one case of twif. Rushule the beginning of the order of the continuing offence caused by the publication of his book. of the continuing offence caused by the publication of this doctor. While the publication of this doctor. The publication of this doctor. The publication of this doctor. more in the matter of his pologies', just playing with words without any content or meaning.

He says he has 'embraced' Islam as against accepting it. He signs a funny statement in the presence of a visiting official from a Muslim country and a few of his subordinates. The statement suggests no genuine repentance and commitment. He later writes in The Times that he is 'able now to say that I am Muslim'. Yet he was less than forthcoming when John Humphries asked him on BBC 1 television (News at Nine, December 24th, 1990): 'Now you have actually become a Muslim, have you?' Instead of saying Thank God, Yes,' he gave a long-winded answer that he has moved closer and closer to an engagement with religious faith' and he has 'no quarrel with the central tenets of Islam'.

But Islam is neither an external entity for someone to 'embrace' But Islam is neither an external entry for someone to emorace it, nor is it 'engagement with religious faith'. There are no it, nor is it 'engagement with religious faith. There are no 'witnesses', 'insiders' or 'outsiders' in Islam or Muslims with witnesses', 'insiders' or 'outsiders' in Islam or Wiusilms witn observer' status. As the word itself means, Islam is submission, to God and His Prophet (peace be upon him). Mr. Rushdie simply

claims the 'ability' to say that 'I am Muslim', but he is not able claims the 'ability to say under the is now Muslim and willing to submit to Islam.

Frances de Souza, chairwoman of the Rushdie Defence Commit-Frances de Souza, character the therefore, rightly thinks that 'Salman Rushdie feels very tee therefore, lightly than not necessarily changed his position'. She strongly that he has talked points out to The Times (December 27th 1990): 'He has talked about embracing the religion. Conversion is not the word he has

While the question of Rushdie's religion can be left as something between him and God, there is little evidence of regret or repentance over his past. Instead of making amends, he is being

He does not admit that the Satanic Verses is 'offensive' and he does not intend to repudiate, much less withdraw it. He even lies that the 'six Muslim scholars agreed with me that the book was not offensive and was not written to be offensive'. Sheikh Gamal Manna' has said that nothing like this has happened. Rushdie still maintains that the book is 'a serious work of art' and wants Muslims to appreciate it as a 'portrait' of conflict between the material and the spiritual worlds. He belittles Muslim objections

Rushdie is less than honest when he says 'that I do not agree with the characters who insult the Prophet Muhammad or who cast aspersions upon Islam or upon the authenticity of the Holy Quran, or who reject the design of the Holy Quran, or who reject the divinity of Allah.' It was as if he himself had not put those insulting words into their mouths and the characters were living objects who had spoken for themselves. In any case when John Humphries asked him 'Are you sorry for what you have written?' he realised of the source with the so have written? he replied: 'I am very sorry for the way it (the book) has been taken, additionally additionall book) has been taken', adding that the question of the withdrawal of the book does not arise. The fault therefore did not lie with

Rushdie has, however, undertaken 'not to publish the paperback

of the Satanic Verses or to permit any further agreements while any rich of the languages. on of the Satanic verses or to permit any turtner agreements of further languages, while any risk of further

Approback edition stands long abandoned by Penguin and perback edition statios tong avanuoned by rengum and renormous gesture, translates into Rushide claims to be an enormous gesture translates into He is putting a stop to any further agreements for the spinons into other languages', that is translations that have Interpolation place and lie in the uncertain future and even that of further offence, and risk of further offence, Remoment it was felt that this can be done with impunity and any risk, the author shall feel free to make 'further memor any task, included the second s and electronic publishing. Meanwhile the English language undack and all non-English editions would continue to circulate.

IR U.K. Action Committee on Islamic Affairs, therefore, feels but the whole thing is a disingenuous ploy to bail out the unepentant author of the Satanic Verses without meeting any of the concerns of the Muslim Community and indeed dismissing it and mocking it as causing a 'furore' over nothing. The only ofference is that what was sought to be achieved previously through the pen of an 'unbeliever' Rushdie is sought to be pursued with the help of a 'Muslim' Rushdie.

The Action Committee, therefore, reiterates its position that it would continue to campaign against the publishers. It will seek hill implementation of the resolutions of the Organisation of the Islamic Conference until the British Muslim Community's demands - namely, withdrawal, apology and damages - are met. It also appeals to Muslims in Britain and abroad not to be misled or confused by the new PR campaign designed to rehabilitate or confused by the new PK campaign designed to remaining Rushdie and his profane and filthy book, the Satanic Verses.

The real issue is the continued publication of the book. By refusing

The real issue is the continued publication of the book. By refusing to see the problem in its true perspective the writer and his to see the problem in its true perspective the writer and friends' are only helping to complicate things for Rushdie. Given these circumstances the U.K. Action Committee on Islamic Given these circumstances the U.K. Action Committee on Islamic Affairs has no alternative but to continue with the campaign until

7th January 1991

Dear Brother in Islam,

As-salamu Alaykum.

The recent "reported" acceptance of Islam by Salman Rushdie and the recent reported acceptance and his later and often contradictory statements may have caused you some misunderstanding.

In a largely attended meeting of the UK Action Committee held in London, represented by leading Muslim leaders, Ulema, Imams of the mosques and office bearers of Muslim organisations, the issue was discussed at length and the Action Committee arrived at the conclusion that Rushdie's reported embracing of Islam is yet another ploy to save his life. For he has not withdrawn the hardback edition of The Satanic Verses, the real cause of offence to Muslims, Rushdie has recanted also his stand on the withdrawal of the paperback edition, saying that it has been only postponed as long as the risk remains. As a true Muslim, repentant over his misdeeds, Rushdie should have totally withdrawn The Satanic Verses and felt remorseful for having written such a blasphemous book. Given these considerations, the UK Action Committee is of the view that the solution to the problem lies only in meeting the following oft-repeated demands of British Muslims that:

- (i) The Satanic Verses be totally withdrawn and its copies
- pulped.

  (ii) The publisher and author of *The Satanic Verses* tender an author of the satanic verses tender and satanic verses. unqualified apology to the Muslims of the world for having hurt their religious feelings.
- (iii) Damages be paid to an agreed Muslim charity.

We believe the above policy statement of the UK Action Committee would help you appreciate the latest developments in the Rushdie affair. We look forward to your continued co-operation in our campaign against this blasphemous book. May Allah accept our effort and reward you for your active role. (Ameen).

Please explain the Muslim viewpoint to the wider community in

and circulate the document as widely as at other Prayers and circulate the document of the prayers and circulate the prayers and c

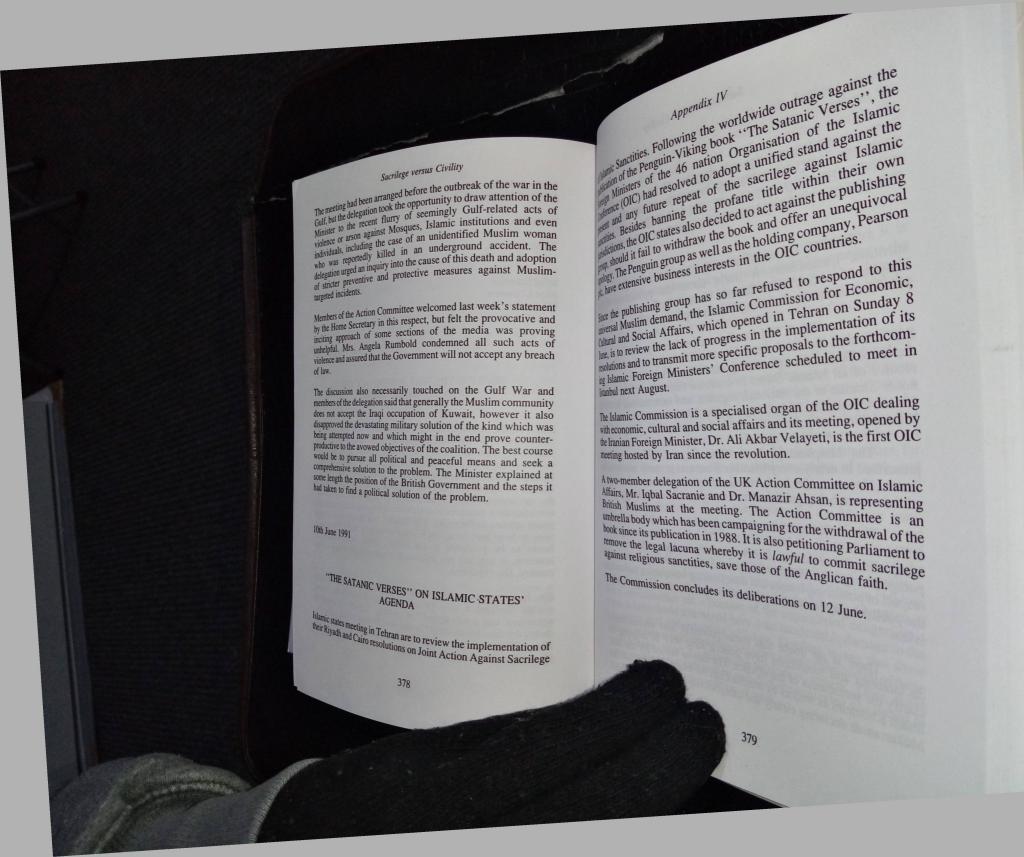
24th January 1991

SEEKING THE WAY FORWARD IN THE 'SATANIC VERSES' AFFAIR

Ms. Angela Rumbold, Home Office Minister has expressed her inderstanding of the continuing concerns of the British Muslim ommunity with respect to 'The Satanic Verses', especially with Repect to the legal provisions concerning such situations. She was alking to a six-member delegation of the U.K. Action Committee on blamic Affairs which has been campaigning for the withdrawal of the sacrilegious book and adoption of the appropriate legal and/or administrative measures in order to avoid any similar occurrence of social offence in the future. The Minister said 'it was an unworthy thing to have happened,' but felt that it was very 'unlikely for such books to be published in the future.' There were difficulties, however, in enacting any legislation to control publications in this

She, however, assured the Muslim delegation that the Government She, however, assured the iviusing delegation that the wished to find a way forward that would command general wished to find a way ioiward that would community agreement and it was agreed that the range of problems identified agreement' and it was agreed that the range of problems identified during the discussions should be reviewed in order to find a solution. during the discussions snown be reviewed in order to time a solution.

Home Office officials would soon meet with the representatives of



1st August 1991

REPORT FOR CONSIDERATION AT THE
20TH ISLAMIC COUNTRIES' FOREIGN MINISTERS' (ICFM)
CONFERENCE IN ISTANBUL ON JOINT ISLAMIC ACTION
TO COMBAT BLASPHEMY CAMPAIGNS AGAINST ISLAM

The OIC General Secretariat has devoted a great deal of attention, immediately it learnt about the publication of the blasphemous book "The Satanic Verses" by Penguin, a reputable publisher in the United Kingdom in September 1988.

At the 18th ICFM Conference held in Riyadh, Kingdom of Saudi Arabia, the Conference issued a Declaration on Joint Islamic Action to Combat Blasphemy Against Islam in which it expressed the resolve of all Islamic States to continue their efforts based on the noble Shariah at the national, regional and international levels to effectively combat blasphemy against Islam and abuse of Islamic personalities and preservation of Islamic sanctities. (Muqaddisat).

The blasphemous book, The Satanic Verses had been proscribed in nearly every Member State and in many non-Muslim States. However, the book remained in circulation and the new editions were being published and translated in other languages.

This subject matter was brought to the attention of the 19th ICFM Conference held in Cairo. The Conference adopted a comprehensive resolution 21/19-C on the subject. Its operative respect of publishing houses and their holding companies and to ban Islam.

There is no doubt that these powerful and authoritative declarations and resolutions have gone a long way in helping to Imam Khomeini as well as by Majma Fiqh Al-Islami in Makkah Al Mukarramah declaring clearly and categorically that such sacrilege

Appendix IV

Appendix IV

Shariah, further endorsed the throughout the issue throughout the issue throughout the committed outside the committed outside of the implementation of implementation of implementations and the implementations and Resolutions of the Declarations and Resolutions of the Declarations and stipulations of the Declarations of the blessed Prophet of the personality and teachings of the blessed Prophet is and republished.

To view the subject matter in its correct perspective in the subject matter in its Correct perspective in the for view the subject matter in its Correct perspective in the for view the subject matter in its correct perspective in the for its community in the subject matter in its correct perspective in the formula in the subject matter in its correct perspective in the formula in the subject matter in its correct perspective it is for its correct perspective in the subject matter in its correct perspective it is for its correct perspective in the subject matter in its correct pers

Their decision to challenge the book, which in fact was not a whole the book in the but a bag of filth, was deliberate and well considered. A surflegious book published in any European language 40 or 50 years would have been a book published in a foreign language and in a would have been a book published in a foreign language and in a would have been a book published in a foreign language and in a would have been a book published in a foreign language and in a would have been a book published in a foreign language and in a would have been a book published in a foreign language. English or for the languages to Muslims. There are large Muslim communities for whom these languages are the principal languages of work and sudy.

The implications of its publication for the Muslim community in the West were direct, serious and long-term. Having gained literary acceptability and left unchallenged for its profanities and sacrilege, 'The Satanic Verses' would have become part of the educational syllabuses and a highly commended and virtually a compulsory reading for young and impressionable Muslim children in the West. Ill-equipped in terms of facility for Islamic education as there is little doubt this would have done incalculable damage to the education and understanding of Islam. Needless to say that these would have gone to poison the education system. Once these travel to the Muslim countries as well.

Equally important, it has to be recognized that publication of Equally important, it has to be recognized that publication of such sacrilege was not an internal Muslim affair. It was bound to such sacrilege was not an internal Muslim and non Muslim such sacrilege was not an internal Muslim atrail. It was bound to distort and disturb the relationship between Muslim and non-Muslim world and the Western distort and disturb the relationiship between 19 usini and non-Muslin communities, between the Muslim world and the Western world.

It was for the aforementioned reasons that the Muslim It was for the around the Muslim communities in the West felt impelled to raise their voice of protest communities in the control of the co and objection in a digital control in a digital control in their dard to challenge the big guns of literature and liberalism in their dared to challenge the old games the Muslim community has had to own den. For two and a name year attacks from the leading newspapers, face most vile and intimidating attacks from the leading newspapers, face most ville and minimum and an additional face most ville and minimum and and TV channels but Alhamdulillah the Muslims in Britain stood their ground with patience and civility and this has made many leading writers and columnists to re-think their positions.

It is a sad fact that despite Riyadh Declaration (1989) and Cairo Resolution (1990) no effective steps have been taken by the large majority of Muslim States to implement the operative clauses of the Resolution in letter and spirit. The Muslim Ummah had been looking towards the effective role of the OIC with great enthusiasm and naturally felt frustrated at the lack of appropriate action from this august body. As a result of which the book continues to remain in publication and circulation, not only in English but other languages as well causing continuous insult and grief to the Muslim

It now becomes absolutely imperative for the OIC and its Member States to implement the Resolution adopted at the 19th ICFM Conference in Cairo by taking the following measures:

- 1. The OIC Secretariat should confirm whether all Member States without exception have in compliance with its Resolutions, banned the book in their respective coun-
- 2. To ensure that all other titles of the publisher of the sacrilegious book are banned from import into Member
- 3. All Member States through their appropriate channels should improve holding should impress upon the publisher and their holding

Companies to withdraw the book from circulation, pulp the book from circulation the book from circulatio

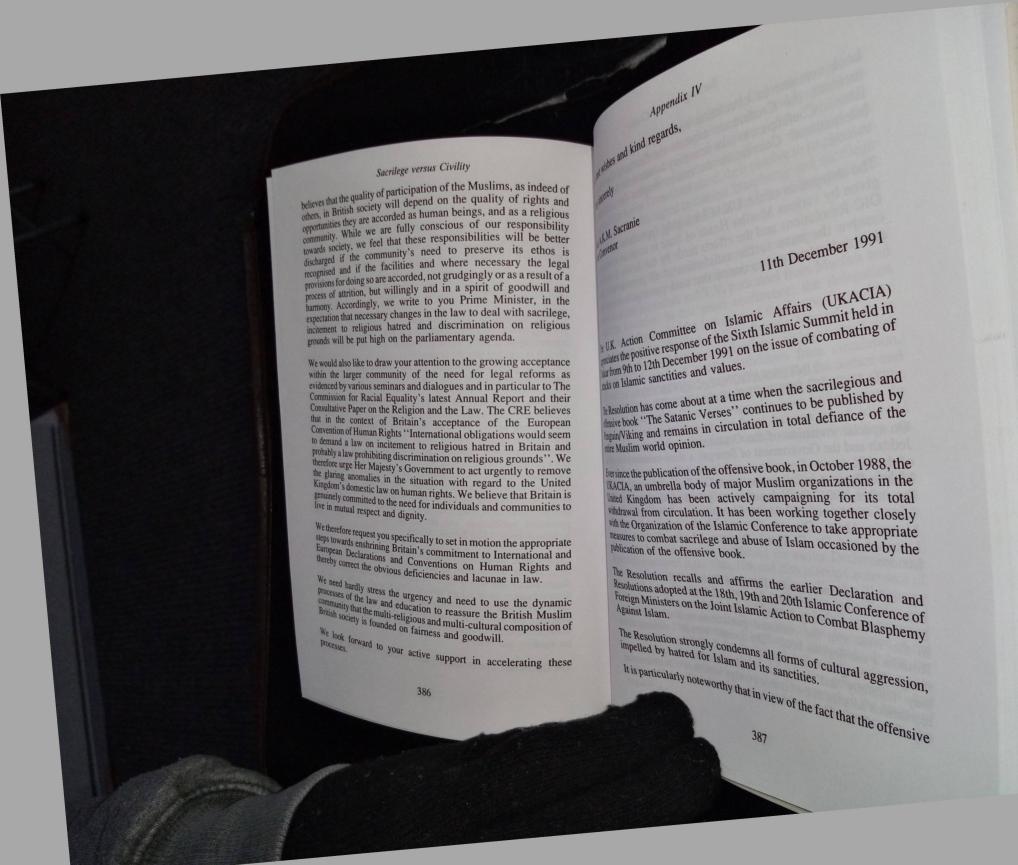
Should the book continue in circulation Member States Should the book continue in circulation in circulation against should take appropriate actions, such as sanctions against should take appropriate actions, such as sanctions against the parent and holding companies, who have business

- To set up an Implementation Committee in earnest to see that the specific requirements of Resolution No. 21/19-C are implemented speedily and at all levels. The U.K. Action Committee on Islamic Affairs which has been spearheading and coordinating the campaign against blasphemous publications be co-opted on the Commit-
- 6. To create an Islamic Panel of Experts in order to study the problem of sacrilege within the parameters of International Law and Conventions with a view to establishing some kind of "International Convention on Respecting the Religious Sanctities (Muqaddisat) of all Recognised Faiths".
- 7. To pay greater attention to the welfare and development of the new and nascent Muslim community in the West. particularly in the areas of education and training. The future challenge lies in these two strategic but ill-resourced areas.
- To adopt an active programme to initiate, implement and support projects aimed at writing Islamic titles as basic and supplementary reading for Muslim generations in the West as well as an input for the Western resource libraries on Islam and the Muslim World.
- 9. To monitor and screen new publications on Islam and the Muslim World so as to ensure they are not in any way offensive to Islam and its sanctities. However, where such offence of sacrilege is committed, appropriate

The Muslims in the West are a front line community. Given

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30th August 1991 Sacrilege versus Civility the right moral support, it can become a bridge for furthering better relations between the West and the Muslim world and indeed for the understanding of Islam itself. On the other hand, if neglected and alienated it will not only become a lost community, it can also recording to draw your attention to the deep concern and become a tool for subversion of Islam and Islamic values. The author of 'The Satanic Verses' is the clearest example of this phenome-THE SERIES Of vulnerability being felt throughout the Muslim gense of vumerating tooms are inevitably taking hold ministrealised that the laws of the country do not seem to accord It is O.I.C.'s firm conviction that the question of the honour and dignity of our Prophet Muhammad (PBUH) is basic to our Iman grams realised that the raws of the country as the second as a religious The Ummah can win no battle without winning the battle of dignity. That is why Islam does not accept the offence of insulting the Blessed Prophet (PBUH) and deals with it firmly and clearly without any mmunity as enjoyed by all other communities. equivocation. The recent judgement of the Industrial Tribunal in Sheffield has O.I.C. as the only Organization that embodies all Islamic aphasized once again the unfortunate fact that it is not illegal to countries should therefore adopt the aforementioned measures which terminate against Muslims while it is unlawful for example to will not only deter the recurrence of such offence but protect the Muslim Community from abuse and thereby safeguard Islamic asciminate against Jews or Sikhs. The non-granting of voluntary values. aidd status to any Muslim schools with one excuse or another in untrast with other religious communities who have four thousand Should the Islamic countries show the slightest weakness in defending the noble Islamic Values they will not be in a position to for hundred and fifty-one (4451) voluntary aided denominational convey to the future generations that Islam is the best way of life for shools, clearly represents unfair and unequal treatment and the entire mankind. moreover makes the ideal of pluralism inconsistent in practice. And hen of course there is the unmitigated insult and abuse caused by the continued publication and circulation of the sacrilegious and (This document was circulated by the OIC Secretariat for malicious book "The Satanic Verses". consideration by the member states at the 20th Islamic Countries' Foreign Ministers' Conference.) Clearly there are anomalies, deficiencies and lacunae in the existing legal system which seem to put some religious communities at a disadvantage and which afford no protection to individuals against discrimination on religious grounds. Clearly also there is not the discrimination on rengious grounds. Clearly also there is not the same evenhandedness in applying existing provisions to all comsame evenhandedness in applying existing provisions to an communities. All this, we feel sure you would agree, does not conform munities. All this, we reer sure you would agree, does not comform with the existence of a multicultural, multi-religious society founded The UK Action Committee on Islamic Affairs (UKACIA) sincerely 384



book remains in circulation and to prevent recurrence of such book remains in circulation and to proceed the such incident, the Conference requests the Secretary General of the incident, the Conference to take necessary measures for the drafting of an Islamic Conference to take necessary measures for the drafting of an Islamic Conference to take the consumer respect for sanctities and International Convention to ensure respect for sanctities and

The delegation of the UKACIA highly appreciates the assurances The delegation of the dissurances given by various Muslim Heads of State to continue to support the oic Resolutions and the efforts made by the Action Committee to resolve the issue to the satisfaction of all persons who respect resolve the issue to the sacrilege is not repeated.

16th December 1991

# INTERNATIONAL CONVENTION TO ENSURE RESPECT FOR SANCTITIES AND VALUES

On special invitation of the Organization of Islamic Conference, Jeddah and the Government of Senegal, a three-member delegation of the UK Action Committee on Islamic Affairs attended the Sixth Islamic Summit in Dakar, the capital of Senegal from 9th to 12th December, 1991. The delegation comprised of Mr. Iqbal Sacranie, Joint Convenor of UK Action Committee on Islamic Affairs, Dr. Manazir Ahsan, Director General of the Islamic Foundation, Leicester and Dr. El-Khani, Director, Muslim Welfare House,

The delegation met various Heads of State and Government and Leaders of delegations notably from Egypt, Iran, Malaysia, Pakistan, Saudi Arabia and Senegal. They briefed them about Muslim concern in the West over the continued publication and distribution of Rushdia's socilarian Rushdie's sacrilegious book "The Satanic Verses". Among other things the data things, the delegation strongly pressed the O.I.C. Heads of State that they faithfully and completely implement the declaration and resolutions adopted at the complete of the comple resolutions adopted at the Islamic Foreign Ministers' Conference in Riyadh (1989). Cairo (1990). Riyadh (1989), Cairo (1990) and Istanbul (1991). They also an International Convention against and instrumental conventions and instrumental conventions and instrumental conventions. wind the need to adopt an international convention against conventions and instruments.

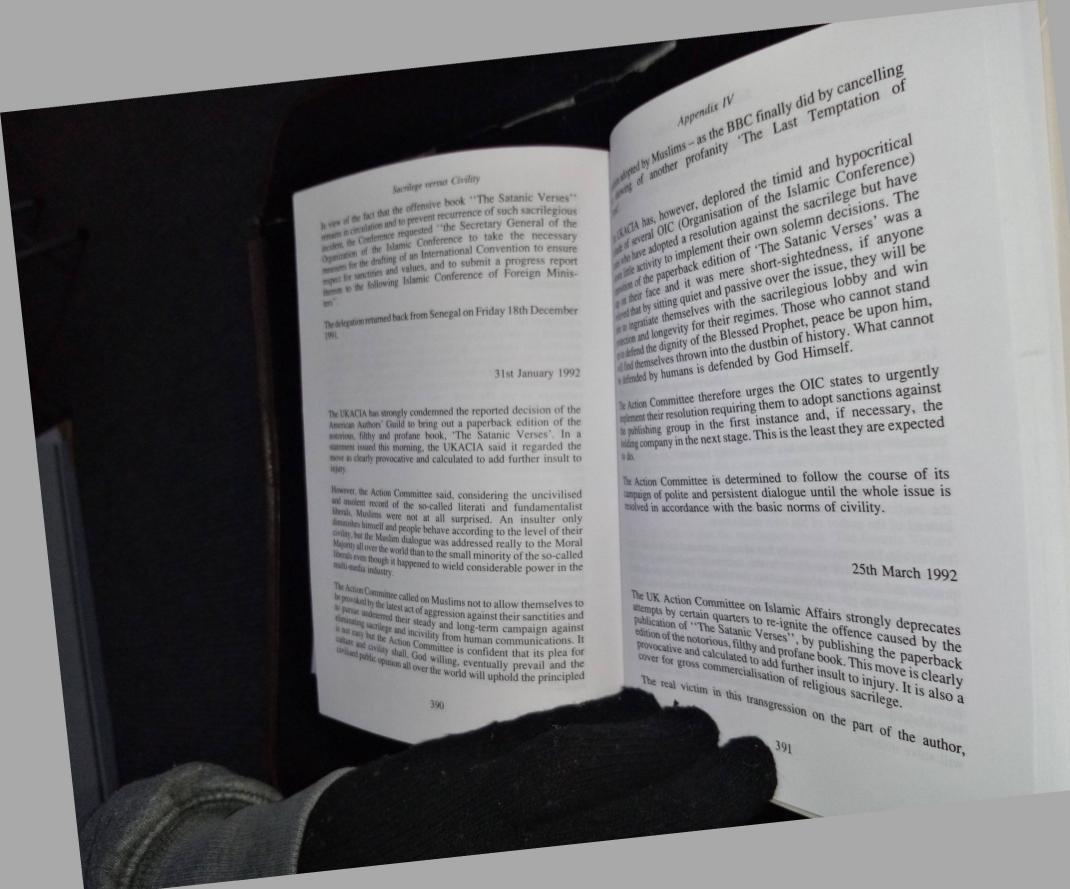
The Linear for human dignity and religious rights. Was alongside other international conventions and instruments. The Heads

The Heads Properties and other Government officials reassured the Ministers and other Government officials reassured the Ministers and other Government officials reassured the Ministers and other Government of the Ministers and Other Committee about their regularity and the Ministers and Other Committee about their regularity and the Ministers and Other Committee about their regularity and the Ministers and Other Committee about their regularity and the Ministers and Other Committee about their regularity and the Ministers and Other Committee about the Ministers and Other Com Ministers and other Government officials reassured the lambda their resolve to implement of the Action Committee about their resolve to implement to combat blackbarry and the regard to combat blackbarry. of the Action Committee about their resolve to implement and sacrilege with regard to combat blasphemy and sacrilege Resolutions with regard to compar plaspnemy and sacrifege in the idea of International and showed great interest in the idea of International

December, the Action Committee arranged a press December, the Renon Confirmed arranged a presson which was denice in the newly-dulit conference complex without was and T.V. personnel from Muslim and Muslim countries. In this press conference, the delegation pullishing countries. In this press confidence, the delegation of the Action Committee refined the background of the formation of the Satanic Verses' — as an and highlighted their major Muslim organizations and highlighted their arnign to get the book totally withdrawn from circulation, Moved by proper apology by the publisher and the author and pment of compensation for injuring the feelings of Muslims all the and over. The Action Committee has also been calling upon the hish Government to remove the legal lacunae which allowed surlege, incitement to religious hatred and discrimination on religious grounds.

Medelegates of the Action Committee have in the past attended the blamic Foreign Ministers' Conference in Riyadh and Cairo and played a significant role in the adoption of resolutions to combat sacrilege and vilification of Islam.

The Sixth Islamic Summit reaffirmed the earlier Declaration and Resolution adopted at the 18th, 19th and 20th Islamic Conference of Foreign Ministers on the Joint Islamic Action to Combat Blasphemy Against Islam. Conference resolved to "counter individually and collectively, any campaign of vilification and denigration waged collectively, any campaign of viniteation and delingration waged against Islam and its sacred values as well as the desecration of the against Islam and its sacred values as well as the descendant of the Islamic places of worship." The Summit also pledged that the Islamic places of worsmp. The Summing also proget that the member states "shall individually and collectively endeavour to protect and promote the rights of Muslim communities and protect and promote the rights of interest and promote the rights of interest as well as strengthen the means of the Islamic Constitution of t minorities in non-member states as well as succinguism the means of action of the Organization of the Islamic Conference in this



publishers and promoters of "The Satanic Verses" are the civilised publishers and promoters of values of truth and decency as well as the social stability of

The UK Action Committee on Islamic Affairs therefore strongly The UK Action Committee that if gross abuse, ridicule and obscenities are allowed to believes that if gross abuse, ridicule and obscenities are allowed to believes that it gross and the hope for the stability of society and for proliferate, there is little hope for the stability of society and for proliferate, tiede is like in peace and dignity. This is why the Action people to be able to the line in people to be able to the line in circulation as well as legislation to criminalize abuse and vilification of religious sanctities.

The Action Committee is determined to follow the course of its campaign of polite and persistent dialogue until the whole issue is resolved in accordance with the basic norms of civility.

U.K. Action Committee on Islamic Affairs being the umbrella body of Muslim organisations in the United Kingdom and leading the campaign for the withdrawal of 'The Satanic Verses', has expressed serious concern over the one-sided treatment of the "Satanic Verses" affair in which the hurt and pain of the British Muslim community in particular has been totally ignored.

There seems to be a deliberate attempt on the part of the friends of the writer and certain publishing lobby to try to draw attention away from the continued offence by projecting Salman Rushdie as a victim instead of the author of his own misfortune.

The British Muslim community has always seen and said so in clear words, that the real problem is the continued publishing of the profane and sacrilegious book and not the "fatwa". While the British Government has given adequate protection to the writer it has failed to obtain redress of the Muslim hurt by not providing appropriate

The Foreign Office Minister, Mr. Douglas Hogg's meeting was utterly ill adviced on the state of unterly ill advised, as we can see that instead of mitigating it has further inflamed the circumstance of the unique of the circumstance of the unique of th Her Majesty's Government. The Committee therefore calls upon her Majesty's Government to address itself to the real issue of sacrilege and not allowite at the sacrilege and not allowite at the sacrilege and not allowite at the sacrilege and not allow the sacr sacrilege and not allow itself to be diverted by any side issues which will solve nothing.

mental sopportunity to invite all concerned to cease and translations of all the editions are the editions and translations of all the editions are the editions are the editions and translations of all the editions are the editi metakes this opportunity to invite all concerned to cease in the cease

23rd February 1993

WIX Action Committee on Islamic Affairs expresses its concern of Action Committee on Islamic Arrans expresses its concern and the Committee of Islamic Arrans expresses its concern of issues of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which the concern of the Committee of Islamic Vargae, in which is the Committee of Islamic Vargae, in the Committee of Islamic de one sidea treatment by the twiajesty's Government of Issues

in which the views of the Muslim

in what of those when the last a side of the side of mily and of those who uphold decency in society have been

WUKACIA has been campaigning for suitable legislation to mindise incitement to religious abuse and hatred and deal with unlege and vilification of religious sanctities in order to attain a mensus and safeguards against the continued publication and desemination of abuse and hate.

We share the pain and the agony which the nation is going through at present as evidenced by the outcry against the rise in crime at all brels in society. We hope that in the soul-searching, attention will be focused not only on the symptoms of crime and moral decay but also on the root causes.

We firmly believe that the sacrilegious book 'The Satanic Verses' and similar material are destructive of moral values and of civilized society itself and that the government should address itself to discouraging and eliminating such material rather than seeming to give open and blatant support and succour to the perpetrators and

There seems to be a deliberate attempt on the part of the friends of the There seems to be a democrate anomption the part of the friends of the writer in the media to divert attention from issues of substance Pertaining to the harmony and well-being of our society. The notion penaining to the harmony and wen-being of our society. The notion of freedom of speech cannot be used as a cover for vilifying the of freedom of speech cannot be used as a cover for vinitying the sanctities of Islam and for abusing the entire Muslim communities

#### "Flaunting the issue of the 'fatwa' "Flaunting the 'fatwa' "Flaun of the fatwa, of only seeks to evade the real problem and serves and problem and serves and problem and serves are problem and serves as a problem as a problem and serves as a problem as a proble Anglo-tranian relation of Anglo-tranian relation of Anglo-tranian relation of Anglo-tranian relations MCIA spokesman said "The British Muslim community MACIA spokesman saud Ine British Iviusinin Community Minister should or should not Minister should or should not Minister should or should not Sacrilege versus Civility and with 10 say whom the Prime IVIIIIster should or should not say that given the bridge should be failing in its duty if it did not say that given the bridge should be failing in its duty if it did not say that given the bridge should be failing in its duty if it did not say that given the bridge should be failing in its duty if it did not say that given the bridge should be failing in its duty if it did not say that given the The Foreign Office and even the Prime Minister's office have also The Foreign Office and even the Table Shown total and callous disregard for the concerns of the real victims shown total and callous disregard heir august offices to be would be failing in its duty it it did not say that given the motified the whole issue, the Prime Minister's meeting with the shown total and canous using their august offices to be used for of abuse and ridicule by allowing their august offices to be used for and the whole issue, the rime lymnster's meeting with the sacrilegious book would only be construed as showing of abuse and redicute by anothing the state of the state of the used for questionable objectives. It is evident that the government did not questionable objectives. It is have the night expert advice because the "Satanic Verses" affair is and the sacrinegrous would only be construct as showing lowards the feelings of a deeply hurt British Muslim have the right expert advice one government and another. Whatever oscilly towards the reemings of a uccepty must be the objective of may be the outcome of the political exchanges between governments, may be une outcome of the Property in the real problem is not going to go away. Clearly nothing can be the real production is the goals of provocation and aggravation. maing harmony and good community relations. (Secratic said that the community hopes that the Prime Minister The Committee invites the government and the media to take stock of the harm that is being done by their continued refusal to heed the direconsider the advice given to him and while he may be thinking voices of reason and good sense. thing protection to "one British citizen" he will also think of the indicated of thousands of other British citizens who have no legal mection against insult, gratuitous abuse and vilification. 13th April 1993 The UK Action Committee on Islamic Affairs (UKACIA) deplores the reported attempt to involve the Prime Minister, the Rt. Hon. John Major, in the so-called Rushdie campaign as totally ill-advised as it is 23rd April 1993 only likely to stir up feelings against the author of the sacrilegious book and severely damage the esteem and credibility of HM's Government in the eyes of Muslims and decent people every-At the invitation of the Secretary General of the Organisation of Islamic Conference, a four-man delegation from the UK Action The UKACIA's joint convenor and spokesman, Mr. Iqbal Sacranie, Committee on Islamic Affairs (UKACIA) is leaving for Karachi said it is still not too late to put the issue in the right perspective and loday to attend the 21st Islamic Foreign Ministers' Conference to be recognise the deep hurt and offence caused by the continued held in Karachi from 25th to 29th April 1993. The real issue in this unfortunate crisis is the destructive arrogance of the publishers and sharing the publishers and sharing the control of the control o The main concerns the delegation will raise at the Conference will be the publishers and their friends to seek to impose a most obscene samlege on the Muclim friends to seek to impose a most obscene The main concerns the delegation will raise at the confidence will be the anguish caused by the continued publication of 'The Satanic sacrilege on the Muslim community. This sense of outrage is wholly shared by all those Muslim community. This sense of outrage is wholly he anguish caused by the Verses' and the tragic situation in Bosnia-Herzegovina. shared by all those, Muslims and non-Muslims alike, who believe in the value of civility and in the the value of civility and in the common basic norms of respecting the religious sanctines of all the common basic norms of respecting the The UKACIA has been leading the campaign in asking all parties religious sanctities of others. The book has accordingly been The UKACIA has been leading the campaign in asking all parties concerned to get 'The Satanic Verses,' withdrawn from circulation concerned to get 'The Satanic verses' withdrawn from circulation and to provide a legal redress against sacrilege in the future. The and to provide a legal redress against sacrilege in the future. The delegation will press that the resolutions adopted at the previous delegation will press that the resolutions adopted at the previous Conferences be now implemented in full by all member states. 394

The earlier resolutions called for the banning of the book, asked its The eartier resolutions would wide withdrawal from circulation, and publishers for its total, and adoption of sanctions against the publishing house that refuses to withdraw the profane book.

The situation in Bosnia-Herzegovina is a tragedy which touches not only the Muslim Ummah but the entire human race and makes our hearts bleed in agony and anger. Day after day we see on our television screens the most terrible suffering of Bosnian Muslims Finnic cleansing, rape and murder, even the slaughter of babies in their mother's arms, are hourly events. The aggressor is known. Yet the world stands by and the Bosnians are left to die like flies.

The UKACIA will call upon the Conference to take specific steps for the defence of the Bosnian republic and restoration of international legality in accordance with the decision of the London Conference on

# The delegation comprises:

Mr. Iqbal Sacranie -Joint Convenor of the UK Action Committee

Mr. Bashir Mann Secretary General, Islamic Defence

Council, Scotland Dr. J. Oureshi

President, Muslim Doctors' Association Mr. Tanzim Wasti - Secretary General, UK Islamic Mission

From the UKACIA Memorandum, Muslims and the Law in Multi-Faith Britain - The Need for Reform' (June 1993) to the Home Secretary for the consideration of the Second Review of Race Relations Act 1976.

WE now live in a society which is not only multi-racial or multi-ethnic, but also multi-faith. Which is not only multi-racial or multi-ethnic, but also multi-faith. Whilst legislation in the United Kingdom seeks to acknowledge the Company of the United Seeks to acknowledge the United Seeks t Kingdom seeks to acknowledge the former, little regard has been

or suffer various forms of discrimination in a number of social as and usually without any form of legal redress. This has led Manually without any form of legal redress. I mis nas led legal redress. I mis nas led and legal redress and le which simple reason that there is no property that the property that there is no property that the property that there is no property that there is no property that there is no property that the property that the property that there is no property that there is no property that there is no property that the p interest conflicts. All these discriminations are lawful, for the simple reason that there is no proper basis for the for the rights that constitute freedom of religion.

arcally English law did not need to safeguard the rights and and the state of the faiths by way of an express legal or constitutional advissor other radius by way of all express regarding the rights to freedom of religion given its development and from an Anglican Christian perspective. With no written minution in the conventional sense, the traditional common law much to civil liberties has simply been that everyone has a right to by whatever he pleases so long as no provision of a positive law is

le net effect of these factors for Muslims is that we are free to putise our faith in an environment theoretically devoid of untailments of our rights so to do. Nevertheless our inability to ativate an inalienable right to religious freedom considerably reduces our position in law. The practical constraints come in the a legislative framework which at best is indifferent to our needs. In our case, "equality before the law" is a concept concerned only with equal access to the courts and legal procedures, and does not consider whether the remedies we seek are available. The ballmark of our society, however, ought to be that all individuals within it are able to attain equal treatment through the law. We do appire to participate in the development of a society which is genuinely pluralistic" and both "socially cohesive and culturally diverse" as envisaged by the Swan Committee (1985).

In this brief submission, we seek to highlight some of the areas in In this brief submission, we seek to migning it some of the areas in which the law is inadequate or discriminatory and where legislative which the law is inadequate or discriminatory and where registrative action is required if freedom of religion and equality is to have any action is required if freedom of rengion and equality is to have any substance and if social cohesion, social peace and community

Sacrilege and Incitement to Religious Hatred Sacrilege and including their faith reviled and

ridiculed in a scurrilous or contemptuous fashion. The offence caused indiculed in a scurnious of contemporate in the offence caused to Muslims by the publication of The Satanic Verses by Viking 10 Muslims by the publication of the Stituth verses by Viking Penguin has been acknowledged by the former Prime Minister, Mrs. Penguin has been acknowledged by the Contents of Her Majesty's Government. The Thatcher, and other ministers of the book were about the contents of the book were about the co Thather, and outer immission at the contents of the book were shared by the feeling of revulsion at the contents of the book were shared by the feeling of revulsions at the book was banned in all Muslim countries Muslims work work work and several non-Muslim countries including China, India, South and several non-prushing country and several non-prushing country and Sri Lanka. When the publishers failed to withdraw the Ainca and on Landau, attempts were made to use the available blasphemy laws against the publication and distribution. The Court blaspnemy laws against the photostopic which heard the application held that the common law offences of blasphemous libel and seditious libel did not extend to religions other than Christianity (R. v. Chief Metropolitan Stipendiary Magistrate ex parte Choudhury (1991) 1 All ER 306.

Consequently the most publicised conflict between Muslim religious rights and English law resulted in a reassertion of the sad reality that the law offers little redress to Muslims when their fundamental beliefs and sanctities are vilified. It was not that the law was uncertain, it was clear that only the Anglican faith happened to be protected. The position of Muslims preceding the Court decision and subsequently has been well rehearsed elsewhere and is succinctly summarised in an exchange of correspondence between the UK Action Committee on Islamic Affairs and John Patten (the Home Secretary at the time) and we shall not dwell on it here [See Appendix

However, the unfairness and injustice inherent in the development of the law of blasphemy and its application was commented upon by a minority view of the Law Commission when they considered the question in 1985 (Law Commission Working Paper No. 79). The minority view attached particular importance to the defects in the existing offence that it afforded protection to one religion only. In their view rather than abolishing the common law offence of blasphemy the profession. blashemy the preferable course would be to enact a new offence which would be fraceful. which would be free of the defects of the present blasphemy law. As regards the currailment of the regards the curtailment of the freedom of expression, they took the view that it was a dutto as the freedom of expression, they took the what it was a duty on all citizens in society with its multi-racial, multi-faith and seconds. multi-faith and secular make-up, not purposely to insult or outrage the religious feeling of others. They concluded that the drafting of a

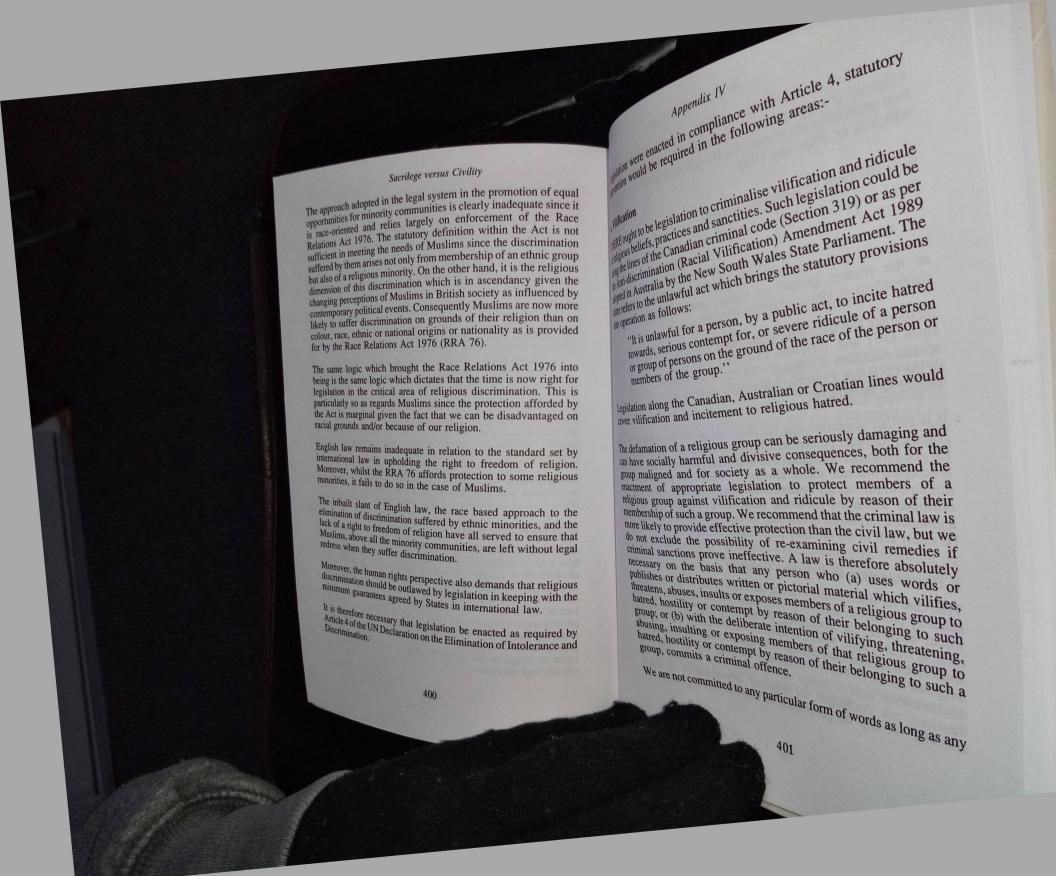
offence, although difficult, could be achieved. Lord Monthsubscribe to the view that the common law offence The subscribe to the view that the continuity and the modern with the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the modern at the serves no useful purpose in the serves no useful pur oblashemous libel serves no userul purpose in the modern purpose i bit On the contrary, Timing that there is a case for legislation of contrary. The offence belongs to a case for legislation of the contrary. The offence belongs to a case for legislation. of criminal of cri of the offences designed to safeguard the internal tranquillity of the offences designed to sareguard the internal transpulling of the Kingdom. In an increasingly plural society such as that of fingdom. In an increasingly piural society such as that of modern Britain it is necessary not only to respect the differing modem britain resolutions and practices of all but also to religious beliefs, feelings and practices of all out also to protect them from scurrility, vilification, ridicule and contempt, ... my criticism of the common law offence of blasphemy is not that it exists but that it is not sufficiently comprehensive. It is shackled by the chains of history. (R.V. Lemmon (1979) AC 617).

framot be right in a multi-faith society that the laws of the land and protect only one religious denomination. That is plain semination. As we said above, in not offering any protection in spect of religion, the government is in breach of international treaty

The same can be said about the fact that there is no law on incitement 10 religious hatred in Britain as there is in Northern Ireland Prevention of Incitement to Hatred Act (Northern Ireland) 1970).

## What Needs to be Done

THE Race Relations Acts have been a significant step in seeking to have a positive effect in influencing community relations and social datifudes by a statutory declaration that everyone in Britain was attitudes by a statutory decidation that everyone in Direction henceforth to be treated on the basis of individual merit, irrespective of colour or race, and to provide an effective legal remedy for this of colour or race, and to provide an effective regar removing for the of discrimination. The adoption of a law, therefore, actively to promote equality represented a radical departure from the traditional promote equality represented a radical departure from the traditional neutrality and passivity of our legal system. On the same legal and neutrality and passivity of our legal system. On the same legal and social premises, there ought not to be any distinction drawn between social premises, there ought not to be any distinction drawn between racial or religious discrimination, both are socially divisive and



formulation embodies the principle that the law should protect formulation emissions group defamation and against the publicareligious groups against group and the publication of distribution of material, the deliberate purpose or intention of which is to abuse and vilify.

# b. Incitement to Religious Hatred

Naddition to the above, it is suggested that amendments be made to Part III of the Public Order Act, 1986, in particular Sections 18 and 19. We would recommend that the definition in Section 17 be amended to include hatred on the grounds of religion or belief, as well as the present ground of colour, race, nationality (including citizenship) or ethnic or national origin.

Incitement to religious hatred has been an offence in Northern Ireland usince 1987 and, therefore, extending it to cover Britain raises no special questions of principle. We, therefore, wholly support the view of the CRE that a specific law against incitement to religious hatred

It is further suggested that the requirement for the consent of the Attomey-General be obtained before proceedings for enforcement may be instituted in England and Wales should be repealed. While it is accepted that care should always be taken before prosecutions for this kind of offence are instituted and that prosecutions should not be instituted which are frivolous, vexatious or designed to stop the legimate expressions of opinion, we consider that this decision can be safely left to the ordinary prosecuting authorities.

# c. Discrimination on Religious Grounds

THE case for discrimination along the lines of the Northern Ireland statutory provisions outlawing discrimination on religious grounds would eliminate the appropriate the appropr would eliminate the anomalies, deficiencies and lacunae in the existing legal system which. existing legal system, which put some communities at a disadvantage and which do not take any communities at a disadvantage and which do not take any or sufficient regard for religion as such and including the surface of religious identity. The government's commitment to outlawing discrimination against ag discrimination against groups and to equality of opportunity is, therefore, not discharged fill radiations discrimination is made therefore, not discharged till religious discrimination is made unlawful. We urge the government to take this step urgently.

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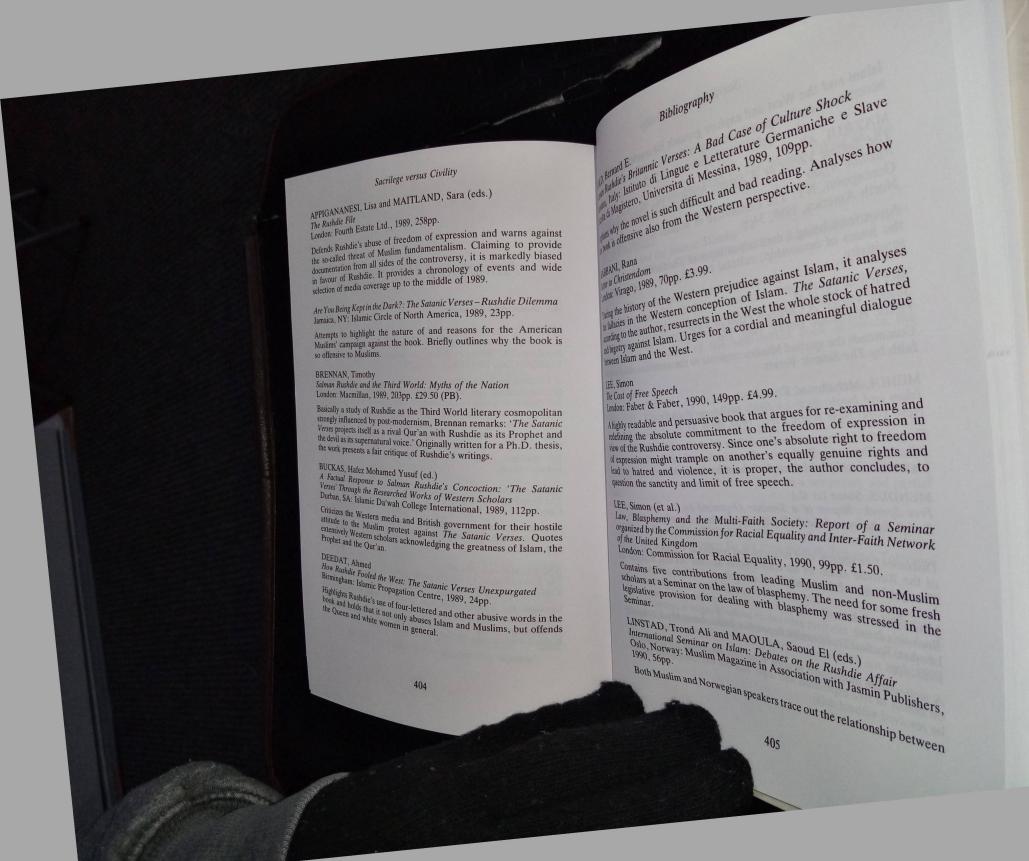
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A balanced and insightful work

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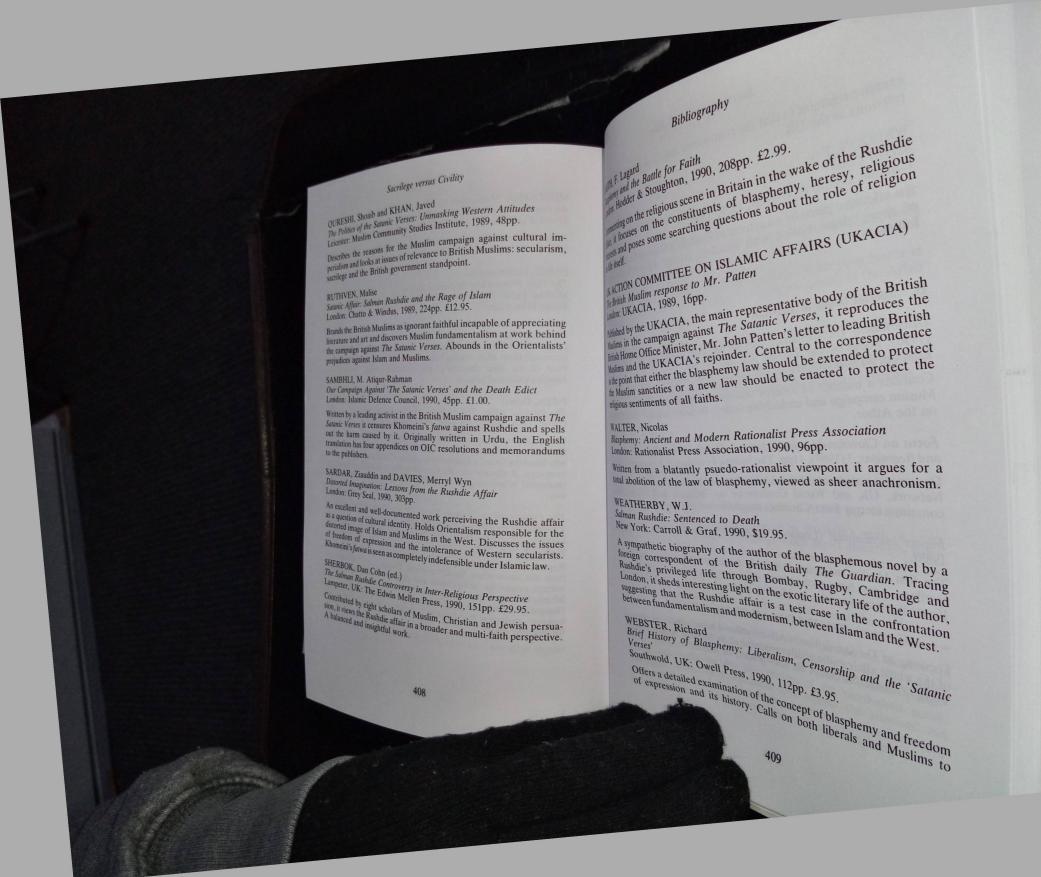
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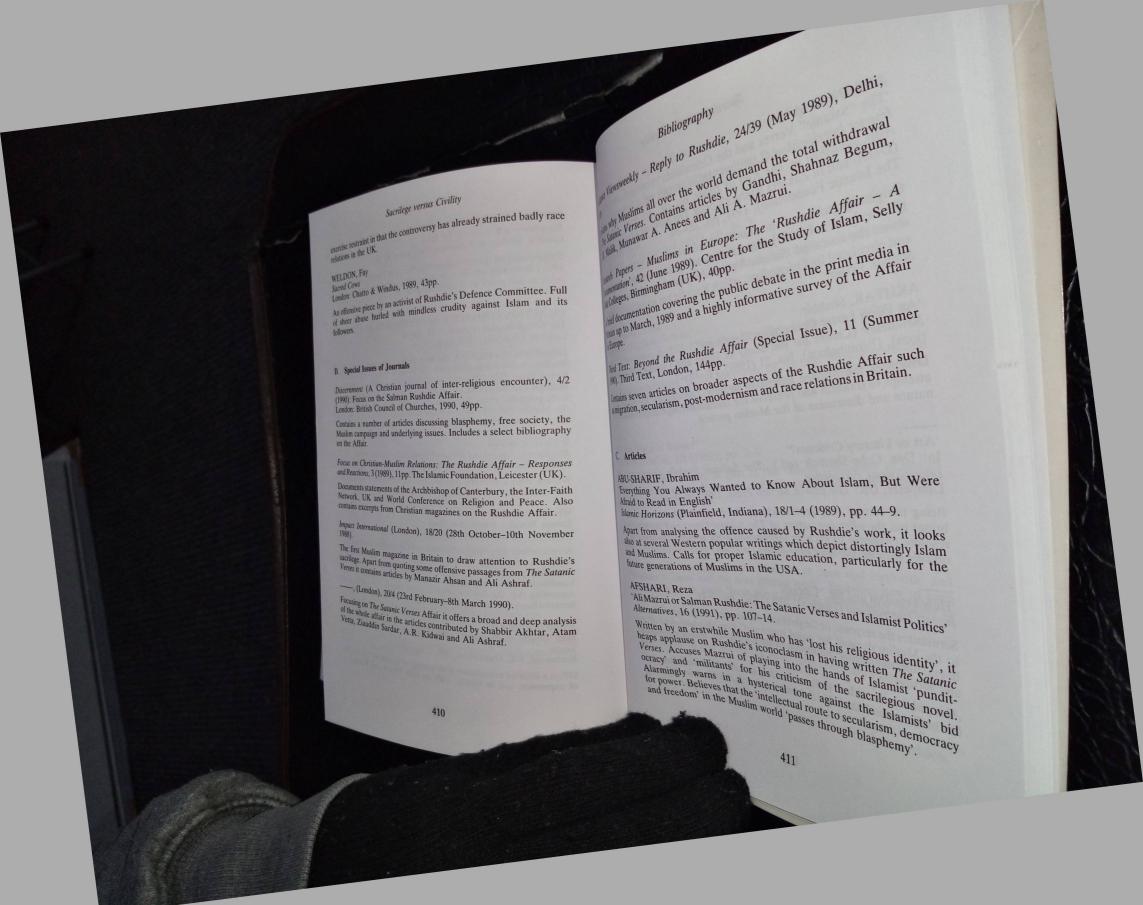
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Examines in the wake of the Rushdie Affair the Muslim demand for changes in Britain's blassbarras laurable at the Affair the Muslim demand for changes in the wake of the Rushdie Affair the Muslim demand for changes in Bridain's blasphemy law, with the conclusion that rather than extending the law, it should be conclusional front. extending the law, it should remain as it is. Reports that 'National Front members planned to burn a copy of the Koran in Dewsbury.'

Propnet Motive New Statesman and Society (London), 3/88 (1990), pp. 18–19.

Brings out the unwillingness of writers and intellectuals to advance their understanding of British Muslims. Studying the Rushdie Affair it affirms:

pain of integration within the disdainful host society;

but the vast

Fact and Fiction in the Salman Rushdie Affair Disconnect (Landon) 412 (1000) 21-22-23 Dicernment (London), 4/2 (1990), pp. 21–2, 23.

Holds that The Satanic Verses could not be published in the name of and regrets the inadequacy of British law which allows And that The Satanic Verses could not be Published in the name of the inadequacy of British law which allows

nmilign a deceased religious leader without fear of any legal

(of the Discussion on British Blasphemy Law and the Stee (et al.), Law, Blasphemy and the Multi-Faith Society: Report 18 Rector are, Darry, Diagrams, American For Racial Equality and

whiter-Faith Network of the UK, September 1989.

Indon: Commission for Racial Equality, 1990, pp. 56-62.

uning the options considered to deal with the issues generated by The fund Verses controversy the contributors to the Seminar discuss the ntension of the law of blasphemy and some new provision to cover

interent to religious hatred and group libel.

Reporting the Rushdie Affair: A case study in the orchestration of

Race and Class (London), 32/4 (1991), pp. 45-61.

An in-depth account how public opinion is constructed and orchestrated. With pointed reference to the media story of a Muslim rally in Birmingham against The Satanic Verses, it shows how its 'conflict' and

DAWKINS, Richard 'A Deplorable Affair'

New Humanist (London), 104/2 (May 1989), p. 9.

Laments that 'our whole society is soft on religion. Even secular activists Laments that 'our whole society is soft on rengion. Even securar activists are incomprehensibly soft when it comes to religion. Our best weapon is education, especially education in the scientific world-view'.

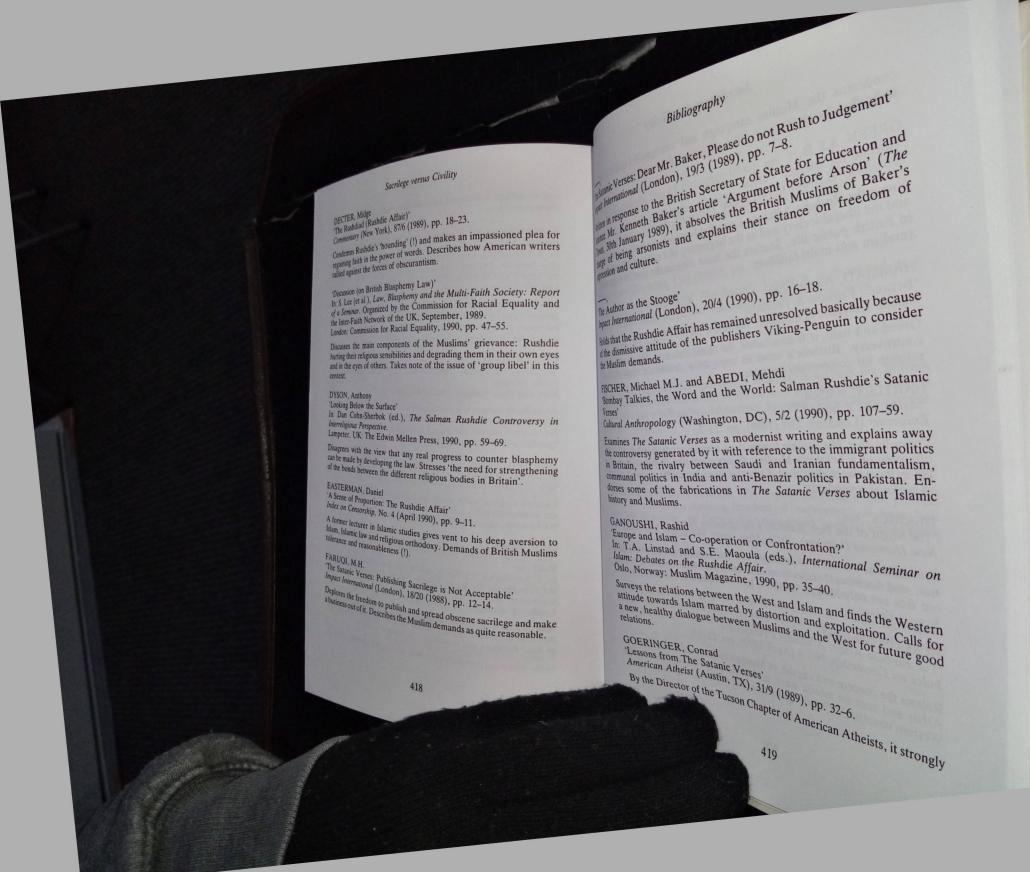
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The Salman Rushdie Affair: Implications for the CRE and Race

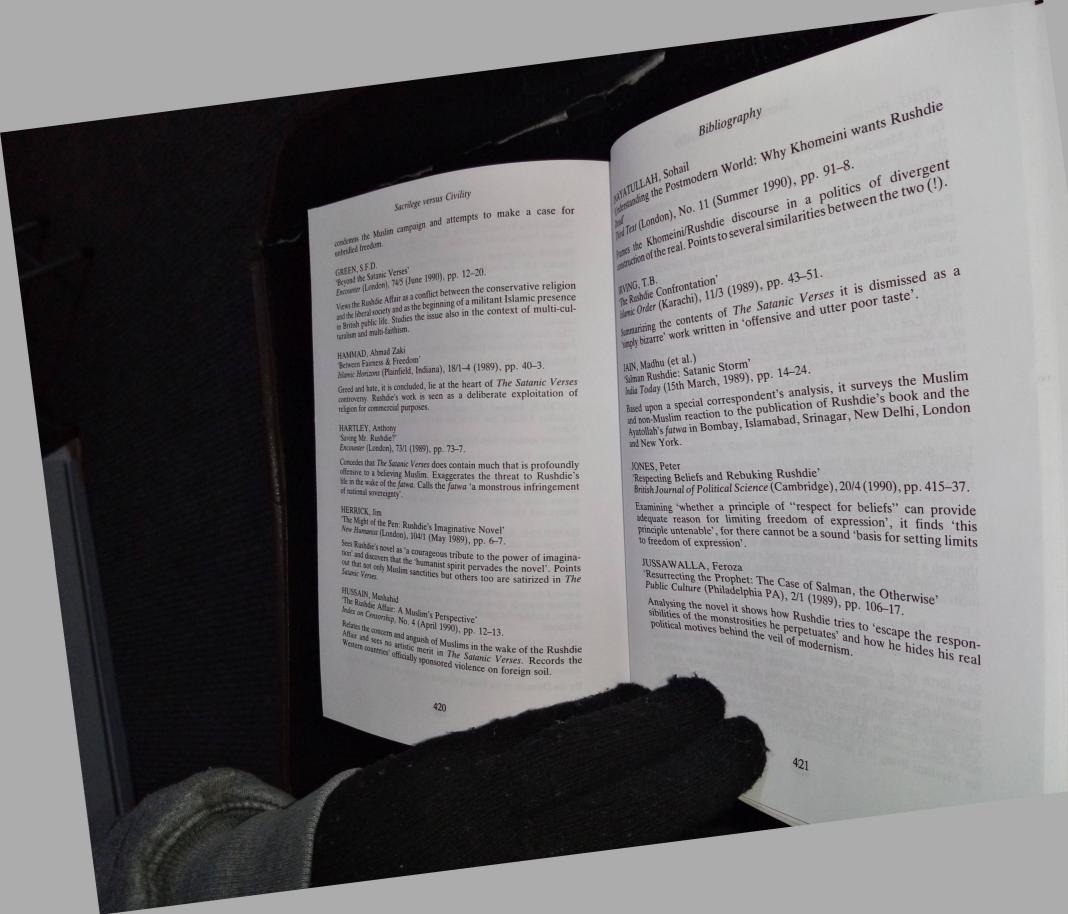
Relations'
In: S. Mendus (et al.), Free Speech: Report of a Seminar. Organized by
the Commission for Racial Equality and the Policy Studies Institute. In: S. Mendus (et al.), Free Speech: Report of a Seminar. Organized by Sentember, 1989.

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Sentember, 1989. September, 1989.
London: Commission for Racial Equality, 1990, pp. 104-10. Analyses the main reasons of the Muslims, of Race Relations and presses for a meaningful dialogue.

Analyses the main reasons of the Muslims, of Race Relations and presses for a meaningful dialogue.





#### All Philip to Vigil: Bradford Muslims a Year On's Book Burning to Vigil: Bradford Muslims a Year On's Bradf Bibliography Monthly Bradford Muslims, their profile, their campaign and why Muslims, their profile, their campaign and wny played such a key role in the affair. Surveys also the part played and a key role in the affair. Surveys also the part played and a key role in the affair. and the majority community, particularly the Bishop's role in the Sacrilege versus Civility Rubble and Revelation Rubble and Revelation Report of a Seminar. Organized by In S. Mendus (et al.), Free Speech: Report of a Seminar. la: S. Mendus (et al.), Free Speech. Report of a Seminar. Organized by the Commission for Racial Equality and the Policy Studies Institute, September 1967. London Commission for Racial Equality, 1990, pp. 28-48. Middle, Steiner, Sobol and Others: Moral Boundaries' Provides a brief history of the Western attitude towards revelation and Provides a oner instancy of the register that Rushdie Affair as closely tied to the religious and revelatory Index out that The Satanic Verses compounds blasphemy with betrayal. regime resolute regime Thinks to Rushdie's 'Marxist leanings'. Refers constantly to the Muslim and Judaism have survived similar assaults in the past. nathema, danger and their (!) breach of peace'. KING-HAMILTON, Alan, 'Legal Position of Blasphemy' In: S. Lee (et al.), Law, Blasphemy and the Multi-Faith Society: Report of a Seminar. Organized by the Commission for Racial Equality and Cultural Pluralism, Structural Pluralism and the United Kingdom' the Inter-Faith Network of the UK, September 1989. In S. Poulter (et al.), Britain: A Plural Society: Report of a Seminar. London: Commission for Racial Equality, 1990, pp. 40-3. Organized by the Commission for Racial Equality and the Runnymede Spells out the difficulties in the extension of the law of blasphemy to protect religions other than Christianity. Agrees that religious feelings of individuals should be protected. Trust, October, 1989. London: Commission for Racial Equality, 1990, pp. 29-43. 'Free Speech and Religious Freedom' Elaborates the meaning of cultural pluralism and its relevance in Britain la S. Lee (et al.), Law, Blasphemy and the Multi-Faith Society: Report of a Seminar. Organized by the Commission for Racial Equality and and how far the needs of minority communities should be accommothe Inter-Faith Network of the UK, September 1989. London: Commission for Racial Equality, 1990, pp. 4–20. Points to a whole range of restrictions on free speech in Britain. Treks McEWAN, Ian through a brief history of blasphemy and explores possible solutions for the Rushia Adam Con 'Do You Dare Like This Book?' New Statesman and Society (London), 2/39 (March 1989), pp. 11–12. the Rushie Affair. Calls for rationalizing the law of blasphemy and Insinuates that the poison of intimidation is infecting the free exchange Institutes that the poison of intermediates and endorses Rushdie's of ideas. Speaks disparagingly of the Ayatollah and endorses Rushdie's 'Behind the Rushdie Affair' American Scholar (Washington, DC) (Spring, 1991), pp. 185–96. Sets forth the Islamic legal and historical issues raised by Ayatollah Khomeini's Jahva. Sifting Jahva. MAITLAND, Sara khomeinis fativa. Sifting Islamic historical issues raised by Ayarona-particularly from the life of the Department of the proceedings. Blasphemy and Creativity In: Dan Cohn-Sherbok (ed.), The Salman Rushdie Controversy in 'Blasphemy and Creativity' appropriate partial street and the prophet, for actions taken against apostates, and blasphemers and the Prophet. apostates, and blasphemers and those guilty of insulting the Prophet. Calls into question Khomeinite install. Calls and plasphemers and those guilty of insulting the Propus-non-Muslim country. Also discusses as largely in judging a citizen of a Interreligious Perspective. Lampeter, UK: The Edwin Mellen Press, 1990, pp. 115-30. non-Muslim country. Also discusses at length the socio-legal implications of Muslims living in a non-Islamic society. Lampeter, UK: The Edward Defends The Satanic Verses for being an attempt to explore what belief, Defends The Satanic Verses for being an attempt to explore what belief, or faith, is and why it matters. Dismisses religion, be it Christianity, or faith, is and why it matters. Dismisses religion, be it Christianity, lslam or any other, as 'just a myth, a social construct' . . . . and 'the 4:22

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NAIR. Rukmini Bhaya and BATTACHARYA, Rimli Salman Rushdie: Migrant in the Metropolis' Salman Kusnere: Buggant Hr the Alexander 1990), pp. 17–30,

Posits that opinions in the metropolis are generally articulated in two Posis that opinions in the metric price and the collusive interaction between the two is quite evident in the Rushdie Affair.

NEUREITER, Anton (et al.) Blasphemy is Enlightenment American Atheist (Austin, TX), 31/9 (1989), pp. 47-52.

Surveying the Muslim protest against Rushdie's abusive work, it brands it as 'Inquisition' and condemns the cowardly and bigoted states that banned The Satanic Verses. Discovers in the whole affair the ebbing away of the Enlightenment.

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O'HAIR, Madalyn 'Red Herring Rushdie (A Chronology)' American Atheist (Austin, TX), 31/9 (1989), pp. 12–31.

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The Theopolitics of the Rushdie Case' American Atheist (Austin, TX), 31/9 (1989), pp. 57-8. Sees the Rushdie Affair as the attempt of a growing religion to protect iself from new ideas. Warne against the second of Muselim fundamen-

uses the Rushdie Affair as the attempt of a growing religion to proceedistics from new ideas. Warns against the threat of Muslim fundamentalism. PAPASTERGIADIS, Nikos Ashis Nandy: Dialogue and the Diaspora – A Conversation'

Fostions of the Property of the Prop Focuses on the Rushdie Affair in terms of its broader consequ-

be contemporary position of the artist, the relationship between Linkship the distinction and the same an of the contemporary position of the artist, the relationship between high the sacred in modernity, the distinction between high modernity the distinction between high the sacred in modernity the distinction between the sacred in modernity the distinction between the sacred in the sacr Regular and the sacred in modernity, the distinction between night distinction between night distinction between of branded as bearers of branded as bearers of the distinction of freedom. Intellalism and fetishization of freedom.

Refineen Holy Text and Moral Void (March 1989), pp. 29–33. fumines The Satanic Verses in the context of the migrant experience addiscusses its impact on fellow immigrants. Recognizes that some of Epassages 'do demean Muslims in their own and others' eyes'.

The Rushdie Affair and the British Press' Social Studies Review (Oxford), 5/2 (1989), pp. 44-7.

This masterly survey of the British press demonstrates how it 'made intle attempt to articulate and understand the Muslim complaint against The Satanic Verses and sought instead to bludgeon the protesters into silence'.

Britain and the Social Logic of Pluralism' ln: S. Poulter (et al.), Britain: A Plural Society: Report of a Seminar. Organized by the Commission for Racial Equality and the Runnymede London: Commission for Racial Equality, 1990, pp. 58–77.

Dealing, in the main, with the effects of post-war immigration on the Dealing, in the main, with the criterion the pluralistic British society British society and the luttile affection the pluralistic Diffusir so should take, it makes passing references to the Rushdie Affair.

The Rushdie Affair and the British Press: Some Salutary Lessons' The Rushdie Affair and the British Press: Some Salutary Lessons' In: S. Mendus (et al.), Free Speech: Report of a Seminar. Organized by In: S. Mendus (et al.), Free Speecn: Report of a Seminar. Organized by the Commission for Racial Equality and the Policy Studies Institute, September 1989.

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Lampeter, UK: The Edwin Mellen Press, 1990, Pp. 71–95.

Critically examines both the liberal and conservative British newspapers, Critically examines bonn memora and consures their insensitivity and reaction to the Rushdie Affair and censures their insensitivity and reaction to the Russiane Atlant and campaign for the inviolability of self-righteousness. Criticizes also their campaign for the inviolability of

How Shall We Talk About Rushdie?' (Review Article). How snau we Talk About About House (Returner), 23/3 (April 1991), pp.

While reviewing Kabbani's, Shabbir Akhtar's and Sardar's and Davies's hooks on the Rushdie Affair, it notes four distinct discourses on the Affair: the Muslim, the religious, the racial and the diasporic. Asks Muslims to learn lessons from the West's surrender to the forces of secularism and modernity.

### PIPES Daniel

'The Ayatollah, the Novelist and the West' Commentary (New York), 87/6 (1989), pp. 9-17.

The Ayatollah's fatwa is perceived as a challenge to 'some of Western civilization's deepest values'. Recounts the Muslim campaign worldwide but concentrates on the Ayatollah's motives in pronouncing the fatwa and concludes that he 'succeeded in imposing his will on the West in a

The Rushdie Affair and the Politics of Ambiguity'

International Affairs (Cambridge), 66/4 (1990), pp. 767-89.

Examines Rushdie's challenge to Islamic tradition in questioning established religinus and additional additional and additional addit ished religious and political authority. Analysing the Muslim responses to The Salamic Verses, it concludes that the idea of an Islamic force in international relations is misleadingly simplified. POULTER, Sebastian

Cultural Pluralism and its Limits: A Legal Perspective'

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M. Rezun (ed.), Iran at the Crossroads.

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Officulties in the Extension of the Blasphemy Law in Britain' Lis. Lee (et al.), Law, Blasphemy and the Multi-Faith Society: Report of a Seminar. Organized by the Commission for Racial Equality and the Inter-Faith Network of the UK, September 1989. London: Commission for Racial Equality, 1989, pp. 44-6.

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### SARDAR, Ziauddin

SARDAR, Ziauddin APostmodern War of the Wor(I)ds: Putting Rushdie and His Defenders Through Their Paces (Neview Phrace)
Muslim World Book Review (Leicester), 10/3 (1990), pp. 3-17.

Surveys the writings on the Rushdie Affair, such as those of Akhtar, Surveys the writings on the Rushule Altair, such as those of Akhtar, Fay Weldon and Anees and brings home the main points of the Muslim

'The Rushdie Malaise: Orthodoxy of Doubt in the 'Little Room' of And Russian Postmodernist Fiction' (Review Article)

Muslim World Book Review (Leicester), 11/1 (1990), pp. 3–19. A remarkably insightful critique of writings, particularly of Ruthven on A remarkably insightful critique of writings, particularly of Ruthven on issue, it explores in detail many dimensions of the Affair such as the Muslim stance on the Affair such as the Rushdie Affair. Apart from vindicating the Muslim stance on the Orientalism, Western literary establishment and post-modernism. Assue, it explores in detail many dimensions of the Affair such as post-modernism, etc.

'Secularism's Grand Project' Secularism's Grand Project Impact International (London), 20/4 (1990), pp. 12–14.

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SMOKER, Barbara

Fundamentalist Moslem Violence in Britain'

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SPIVAK, Gayatri Chakravorty

Altvak, Gayam Chakravott,
Reading the Satanic Verses'
Public Culture (Philadelphia, PA), 2/1 (1989), pp. 79–99. Apan from containing a literary critical plot summary of *The Satanic Venes* it discusses the cultural policy and property of the satanic venes in the cultural policy. Person from containing a literary critical plot summary of *The Summer Verses* if discusses the cultural politics of its (mis)reading with pointed the anti-Enfrant. reference to 'the anti-Enlightenment' behaviour of the Ayatollah.

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TAHERI, Amir

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TAYLOR, Charles

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A cogent piece arguing for limits on free speech and respect for religious A cogent piece arguing for minus on the special and respect for rengious feelings. It asks the Western liberal mind to learn to look outside its

THURSBY, Gene R.

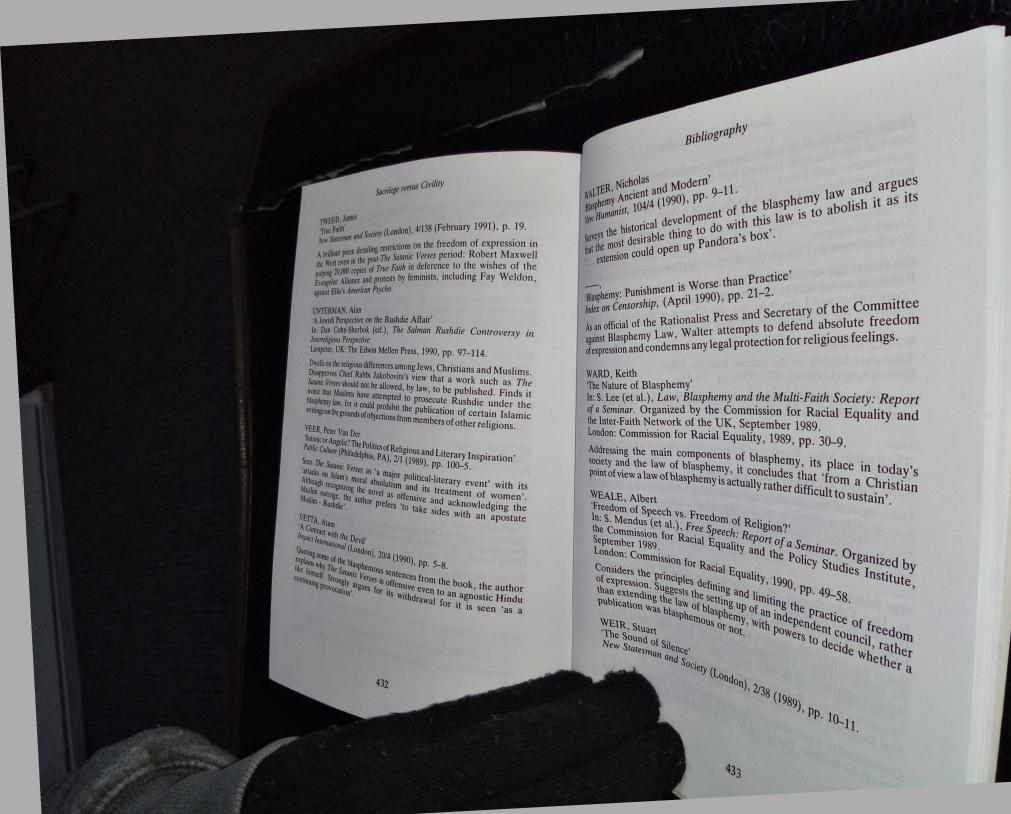
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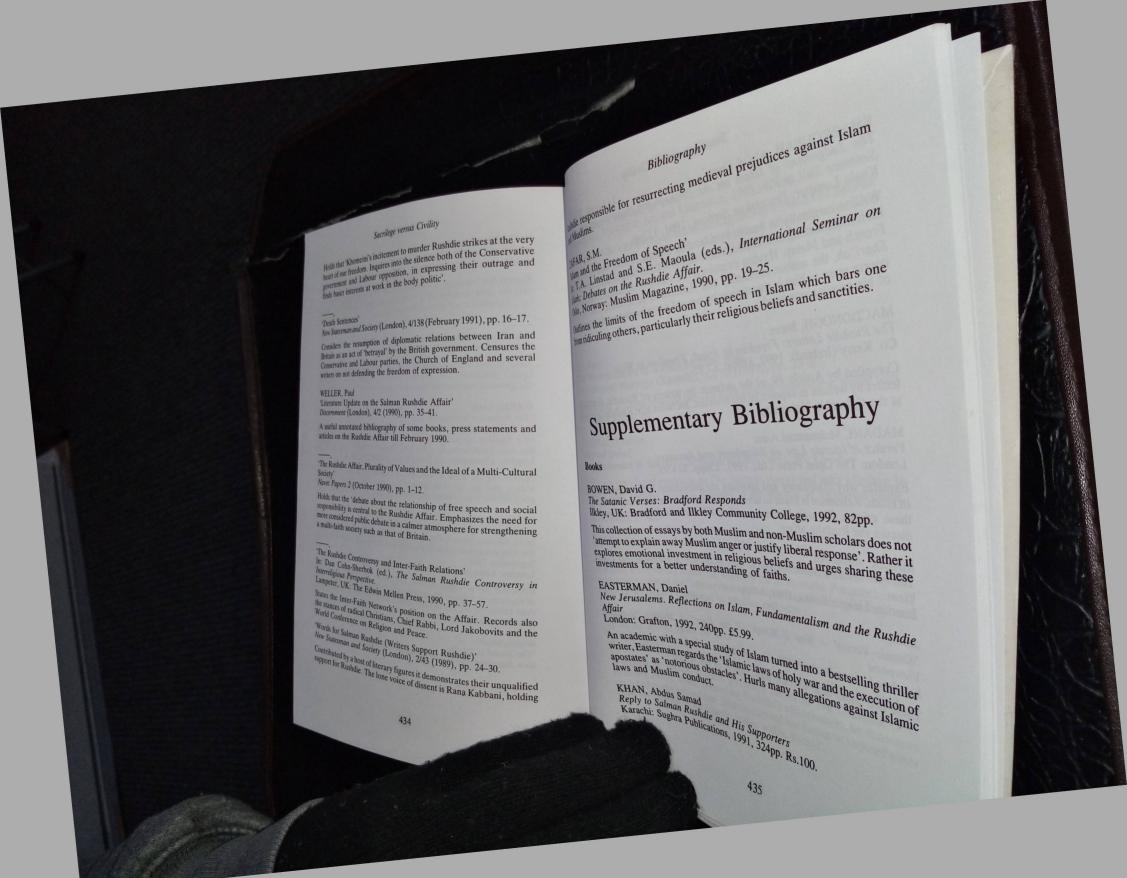
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(Hong Kong), 1989, pp. 423-34. Points to the similarities in *The Satanic Verses* and a number of polemical

Points to the similarities in *The Satanic Verses* and a number of polemical offensive works that appeared in British India in the 1920s which Muslims offensive works that appeared in British India in the 1920s which Muslims regarded as painfully unacceptable. Provides also a brief history of the





KHARROUFAH, Ala'ul Deen KHARKUUTAH, Ala a Control of Salman Rushdie - 'Death Sentence Still in Force."

Kuala Lumpur: Percetakan Sentosa, 1991, 122pp.

Written originally in Arabic by a leading Islamic scholar well grounded in both the Shari'ah and Western law, this work has been translated also into bon the sharr an and restant and the views of standard authorities on French and Malay, maying examined that Rushdie is an apostate and the only shari'sh, the author concludes that Rushdie is an apostate and the only Sharran, the abusine concludes that recently course open to him is repentance by way of a total withdrawal and pulping

MACDONOGH, Steve

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MADANI, Mohammad Asrar Madard, monantina rasia Verdict of Islamic Law on Blasphemy and Apostasy London: The Open Press Ltd., 1991, 156pp. \$14.95.

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ALIBHAI, Yasmin 'Beyond Belief' New Statesman & Society (London), 4/138 (1991), pp. 17-18.

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AZM, Sadik J. AL-The Importance of Being Earnest About Salman Rushdie' The Importance of Being Landon Chour Gamman Russ Die Welt des Islams (Leiden), 31/1 (1991), pp. 1-49.

Traces the influence of Western literary Orientalism on Rushdie's work and Traces the influence of Western Interary Unentalism on Rushdie's work and describes some recent irreverent works in the Arab world. Presents himself describes some recent irreverent works in the Arab world. Presents himself as another victim of the 'conservative and fundamentalist Islamic fury' and

AADAWI, Zak.

Spurn the Book, Spare the Man'
In: D.E. Bowen (ed.), The Satanic Verses: Bradford Responds

A reprint of Badawi's piece published Parlian:

A reprint of Badawi's piece published Parlian Parlia A reprint of Badawi's piece published earlier in The Guardian (27th automosed either reprint of February 1989). While conceding Rushdie's offensiveness, he denounces within Britain'.

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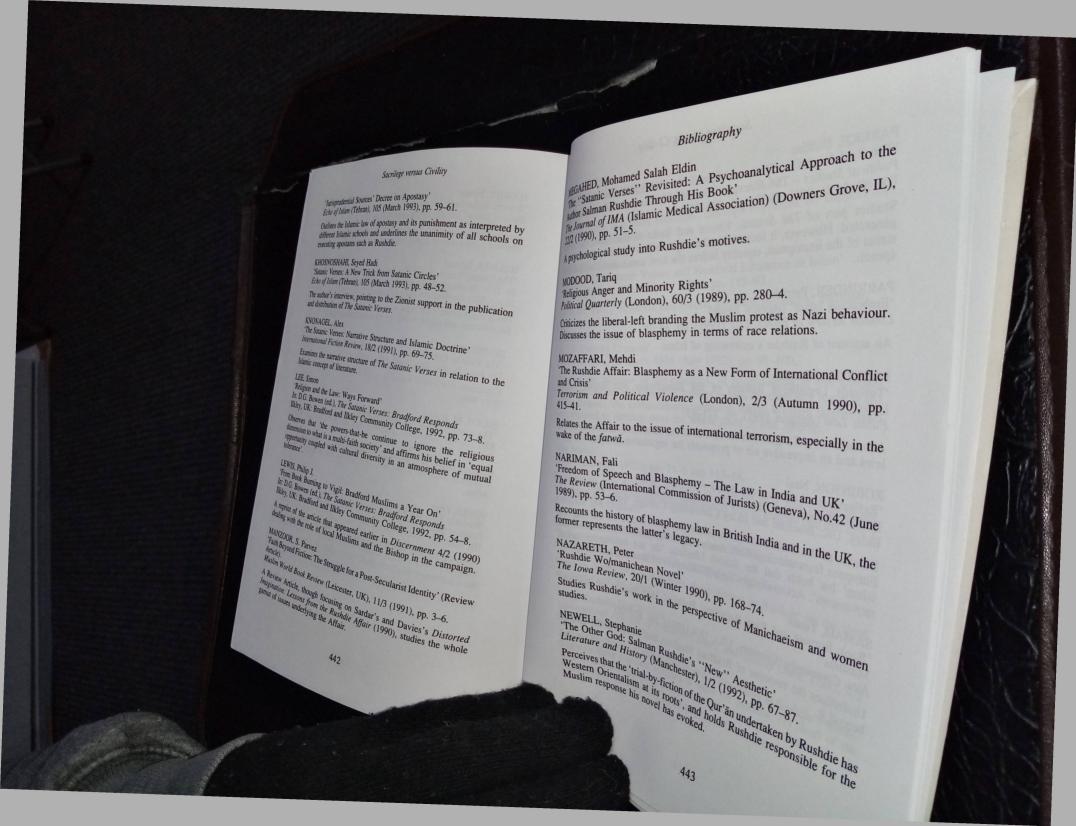
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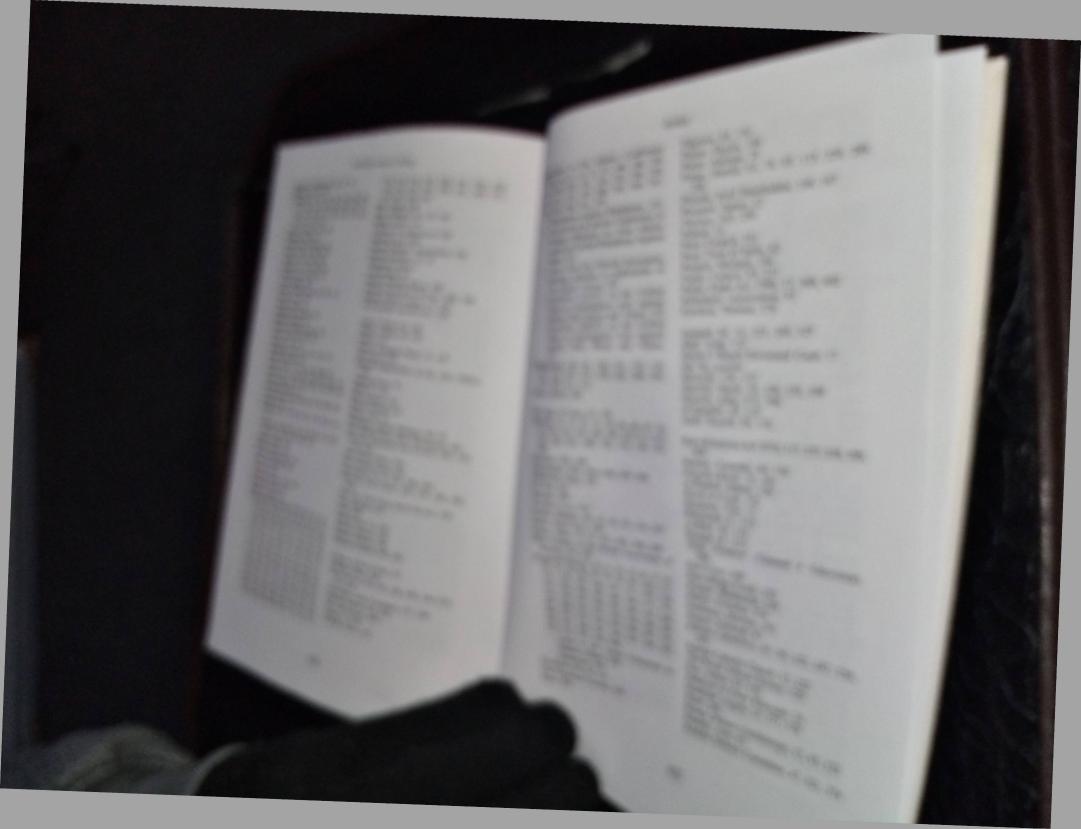
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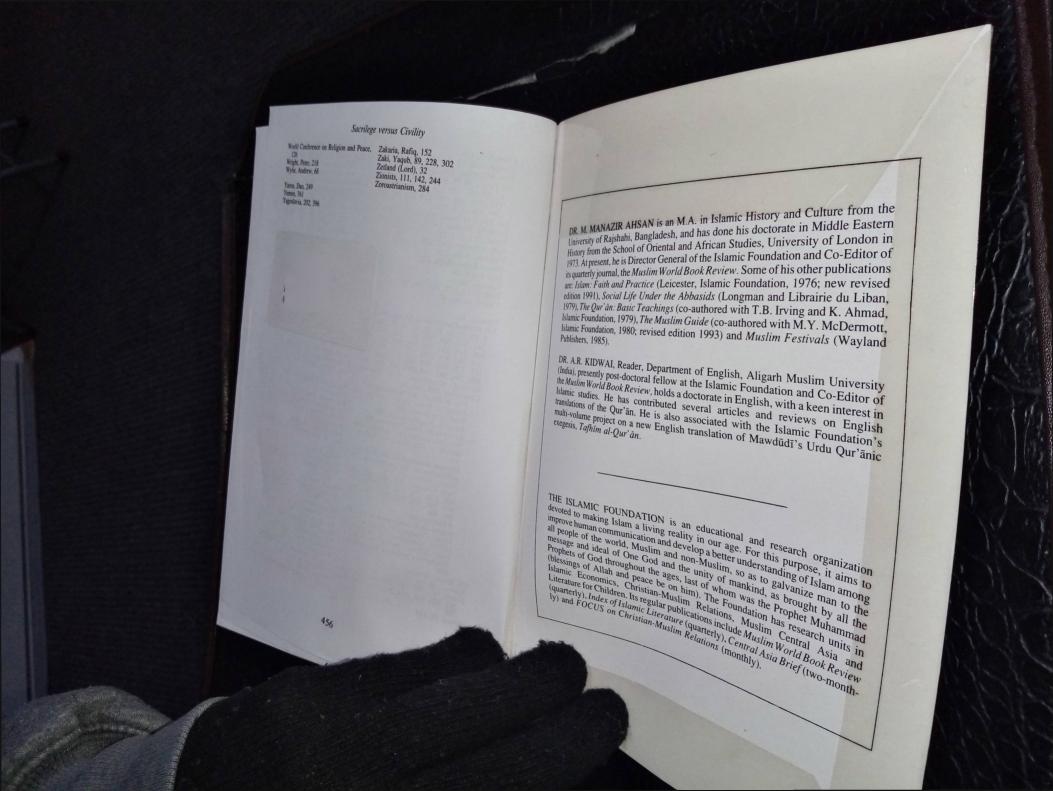
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## SOME COMMENTS

The quantity of Muslim argument assembled here is impressive and rebuts the view that the affair is a Battle against Ignorance.'

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